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The German Presbyterian Theological  
School of the Northwest,  
Dubuque, Iowa.



**Proceedings**  
at the  
**DEDICATION**  
of the  
**Seminary Building**



April 23 to 25,  
1907.



## The Dedication.

The Feast of Dedication was an occasion long to be remembered. It is not too much to say that it was the greatest day in the history of the School. It marks a new era in our work. With enlarged facilities greater efficiency should be expected. While we rejoice in this expanded opportunity, we are not unmindful of the corresponding responsibility which it imposes.

When the corner-stone was laid on April 25, 1906, the date of dedication was fixed for the meeting of the Board of Directors in 1907. At that date, however, the magnitude of the undertaking was scarcely grasped even by those most familiar with the plans. A year seemed a long time and it was thought to be abundantly sufficient to guarantee the completion of the structure. But the building is very large, and while no serious delay was experienced, it taxed the contractor's skill and energy to make it ready for the exercises on the day fixed. By working day and night, however, the building was prepared for the important and solemn service. Some minor details of painting and finishing remained to be done and the furnishing had not all arrived, but the building in its beauty and completeness was open to inspection.

A general invitation had been extended to all friends to be present and during the week more than three hundred representatives of German and Bohemian churches were enrolled as the guests of Dubuque. Here it must be said that the people of Dubuque showed generous appreciation of the work of the School and provided abundant hospitality for all our guests. We wish to express our obligation to the Special Finance Committee, consisting of Messrs. John Kapp, Louis Lubek and A. A. Loetscher, for their willing and successful service in raising the necessary funds for the dedication. The Entertainment Committee, under the chairmanship of Prof. Laube,

and the Ladies' Reception Committee, of which Mrs. C. M. Steffens was chairman, took good care of the comfort of the visitors and merit our gratitude for their tireless labors. Every one seemed to enjoy the visit and our guests departed, expressing themselves as delighted with Dubuque and with the new School.

The program of the week was as follows:

Tuesday evening, April 23, the students rendered an exercise, prepared by Prof. Grieder, exhibiting the growth of the Presbyterian Church, with especial reference to the German and Bohemian work.

Wednesday afternoon, April 24, was a time of reminiscence and of forecasting. Rev. J. E. Drake presided and addresses were made by Rev. Jacob Conzett, Rev. Lucas Abels and Rev. Francis Pokorny. In the evening the Commencement of the theological seminary was held. The President, Rev. W. O. Ruston, D. D., presided, and the graduates delivered their orations, George E. Reibert in English on "Self-Giving a Law for the Glorification of Life", and Albert Kinzler in German on "Die Bedeutung des Calvinismus fuer die Zukunft des Protestantismus." Both these young men received generous applause and are to be congratulated both for the excellence of the orations and for the effective delivery. The Annual Address by the Rev. Joseph W. Cochran, D. D., of Philadelphia, on "The Ministry for the Twentieth Century", was a masterly production and gave great promise for the future ministry of the Presbyterian Church, which must be greatly influenced by the eloquent Secretary of our Board of Education. The diplomas were presented in a few words by the President.

Thursday, April 25, was the day of dedication. The morning was devoted to an Alumni Reunion closing with a dinner. The dedication service was held in the afternoon and the new building was filled with an enthusiastic audience. The President of the Board of Directors, Rev. Henry Schmitt presided, who likewise preached the dedicatory sermon. The Mayor of the city, Mr. H. A. Schunk, gave a welcome in behalf of the city. Addresses were made by our distinguished friend and fellow-citizen, Senator W. B. Allison and by Rev. John Balcom Shaw, D. D., of Chicago. The Building Committee presented its statement by its Chairman, Rev. W. O. Ruston, D. D., and the dedicatory prayer was offered by Rev. Jacob Conzett. The opening devotional exercises were conducted by Rev.

A. C. Kruse, who read the Scripture lesson, and Rev. N. M. Steffens, D. D., who led in prayer. It was a gratification to have our former professor of theology present on this glad occasion. In the evening the building was again thronged at the reception, which afforded opportunity for inspection of the building.

And so these days of dedication came to an end, but we earnestly pray that the influence of them shall never cease. According to the order of the Board, as far as possible, the proceedings are given in the following pages.

### **STUDENTS' EVENING.**

On Tuesday evening of Dedication Week the students had their exercises known as "students' evening." The program was given by the Theological Department and the Senior College Class, and consisted of a presentation of the historical development of the Presbyterian Church in the United States of America. The leading facts and persons were ably set forth by the different speakers. Special attention was paid to the development of our German and Bohemian work. The work, as it started in Dubuque and branched out more and more in the western states, the planting of the School and its early history were fully shown, reaching the climax in the building of the new edifice, as a monument worthy of the fathers who laid the foundations. The program was not lacking in interest nor in humor, as at the close a model (?) class showed its attainments under their stern German schoolmaster. Music was furnished by members of the student body and the Seminary band.

### **REMINISCENCE SERVICE.**

On Wednesday afternoon, April 24, in the First German Presbyterian Church, was held a service of great interest. Rev. J. E. Drake, of Holland, Iowa, presided. The friends who had come from the German and Bohemian churches to participate in the dedication were given a hearty welcome by the Rev. Prof. W. C. Laube.

### **ADDRESS OF WELCOME.**

By Rev. Prof. W. C. Laube.

Dear friends!

We have no formal speech to make, no lengthy words of introduction, but we simply want to greet you and bid you welcome with all our hearts.



“Gott grüsse Euch!” that German greeting so simple and yet so full of meaning is also our greeting. In the words of the poet, Julius Sturm, would we say it:

“God greet you!”

No greeting fits so well at any time;

God greet you!

No greeting is so dear in any clime;

And where this greeting comes from hearts and lips sincere

It means to God a greeting that’s a prayer.

And so we want to make this greeting a prayer. A prayer, that all you friends from North and South, from East and West, may bring a blessing and receive a blessing on this occasion. This is an epoch making event in the history of our work and our hearts are filled with gratitude to God. We want you to share this gratitude with us. We have looked forward to this for years and now that it is a reality let us all return thanks unto God.

We greet you, you and your children, in the home of the Lord. We welcome you to our city, our churches, our Seminary, our homes, our hearts. A special welcome to those who have never before been with us, especially to our brethren from Bohemia, the honored descendants of John Huss and the Moravian brethren, the people of a country that has paid more than its full measure for religious liberty. We are one in spirit and aim, though of different nationalities and we bid you most heartily welcome. Let none consider himself a stranger, but all as brethren one of another, so that this week of feasts shall be a blessing for time and eternity. Once more we bid you welcome and when the time for separation comes again we shall feel like saying as it was said to Prince Heinrich some years ago; “We are glad you came, we are sorry you go, and we hope you will come again.”

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In responding to the address of welcome Rev. J. E. Drake spoke as follows:

### ADDRESS OF REV. J. E. DRAKE.

A noted general once said: “Veni, vidi, vici” I came, I saw, I conquered. In regard to the first we have also come, but not with sword and shield but with the tender greetings of our various churches, to enjoy the kind hospitality so cheerfully offered by the

citizens of Dubuque. We have come not from one city or locality but from the different western states. Your city is the modern Mecca of German Presbyterians.

We also saw. We saw your beautiful city located on the banks of the Father of Waters. We saw your fine churches, factories and schools, but we came to see that which just at present is of greater interest to us, viz. the most elegant new Seminary building. We have tried to picture this building before our minds but how great was the surprise when our eyes fell on this most magnificent edifice. Although much had been told us, yet we felt something like the Queen of Sheba, "The half has not been told".

We conquered. It is a victory of our desires and prayers. A victory which the Lord has seen fit to give us. Only a few years ago many of us were sceptical as to the possibility of erecting a new building. To-day it stands before us a monument of God's goodness.

In behalf of the guests present, I wish to thank the committee on arrangement for the hearty and cordial reception extended to us. We have already felt this cordiality in the homes to which we were assigned for entertainment.

We came with great anticipation but it has already been far exceeded. We shall return rejoicing to our homes and people full with thanksgiving. I again thank you most heartily for the words of welcome addressed to us.

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Rev. Jacob Conzett of Cincinnati, Ohio, who graduated from the School in 1858 and who has occupied a conspicuous position in the work as Professor of Theology from 1871 to 1882 and as a member of the Board of Directors since 1890, was introduced and spoke on the early history of the School.

## THE EARLY HISTORY OF THE SCHOOL.

Mr. President, Members of the Board of Directors, and Friends: I have been asked to speak to you about the development of our German Presbyterian church in the west, as it gradually developed itself, beginning and having its center at Dubuque. Permit me to make first a few remarks in regard to the Germans in the United States.

From 1840 till 1860 there was an exceedingly large immigration

from Germany and Switzerland. The cause of it was the general social unrest which prevailed at that time in these two countries, in Germany the struggle for a popular government and in Switzerland the civil strife instigated by the Jesuits.

When in 1848 the revolution was crushed by the mailed fist of militarism and when its leaders were killed as Robert Blum or imprisoned as Kinkel at Spandau, whoever could flee did so. The United States became the chief haven of rest for these fugitives; they came to this country by the tens of thousands. Many of these revolutionists were highly educated men, graduates of the gymnasium and university, artists, poets, scientists. Among them were men who attained international reputation, as Carl Schurz, Franz Siegel, Fr. Hecker. Many of these found it impossible to get work fitting their social and intellectual rank. Some were glad to earn a lunch or a night's lodging by performing on a wretched piano; others became engaged in literary work, especially in journalism. So it happened that every town of any size had one or even more German newspapers. Most of these editors were unanimous in one thing, however their views might differ in other subjects. They denounced Christianity as superstition and hypocrisy.

Others tried their luck in preaching. They came into a free country where nobody insisted on a thorough theological examination of German preachers. The German people, cut off from the church of the Fatherland, were left destitute of the hallowed exercises of religion. These religious adventurers therefore found a cordial reception among the German settlements. But how many of them fed the people with stones instead of with bread! The German people seemed to be drifting fast into a state of pronounced atheism.

In these days there were two agencies which employed heroic efforts for the preservation of religious faith among the immigrants: the American Bible Society and the American Tract Society. Their work has brought a tremendous harvest.

The English churches stood helpless before the immense task of evangelizing the mass of immigrants. But God raised from among the Germans faithful, ardent and energetic servants of true faith. In 1835 W. Nast began the German Methodist work which today numbers 10 conferences, 521 ministers, and 60,000 members. A few years later Rauschenbusch started the German Baptist church. By these efforts the Lutheran and Reformed churches were aroused from



their lethargy. Today the Reformed church has over 60,000 German members, and the Lutheran church in its various branches over a million. These churches sustain a complete school system from the primary department to the college and seminary, and through their press disseminate a very influential literature.

Our own Presbyterian church was not the last to work in this great harvest field. Permit me to draw a little picture of its history before your mind. It was in 1846 that Pastor Peter Flury of Schiers, Canton Graubund, Switzerland, came to America. His original plan was to go as a missionary to the Indians; well I remember how he used to show us boys in the Swiss village the pictures of the Indians and the place on the map, to which he intended to travel. His plans, however, proved impracticable and he settled in Dubuque, in order to preach to the Germans. He became the founder of our German church. Dubuque was at that time a small town of 3,000 inhabitants. Jackson park was the city cemetery, and was lying in the outskirts of the city. The chief occupation of the inhabitants was lead mining.

Here Mr. Flury opened a German school for children, to which he later added an evening school for such young people as wanted to learn English; his parlor was used as a school room; tuition was free. Later he was assisted in this work by a young Swiss named Zanuck. The first German church was organized in 1847 in the parsonage on 7th street, between Locust and Bluff streets. From Dubuque Mr. Flury organized two other German churches, one at Centertown, the other at Sherrill's Mound. The Dubuque church was for a long time called the Swiss church, as most of its members were Swiss. Later it received the name, The Blue Church, from the color of its walls.

Mr. Flury was soon joined in his German work by another young Swiss, Mr. John Bantly, a graduate from the gymnasium at Chur; he sent this gifted young man into the neighboring regions of Wisconsin where he labored with great success and founded several more German congregations, e. g. Platteville.

But after Mr. Flury lost his wife through death, he became homesick and returned to the mountains of Switzerland. His successor, a quiet and earnest young man called Madolet, did not have much success and was soon superseded by Rev. Adrian Van Vliet, a man who was until that time a tailor or cap maker, but who

knew a great deal more than the tailor's trade, for he was deeply learned in the ways of God with the human soul, and a master in Reformed theology. In the shortest time he gained by his great sympathy for human souls the confidence of his people. His sermons were soul-stirring. A hunger and thirst for forgiveness of sin and righteousness was visible in his audiences, and often the tears of the congregation betrayed the agitation of their hearts. Van Vliet proved himself a master in dealing with seeking souls.

At this time the congregation joined the Presbyterian church, and built a new church at the corner of Iowa and 17th street. In the meantime German immigration in these regions increased so rapidly that the Presbytery asked the pastor to seek young men whom he could prepare for evangelistic work. He consented to do so, and this step marks the beginning of the German Presbyterian Seminary, of which we are now dedicating the new building. He began with two students, whom he taught in his parlor. The efforts were crowned with success. The number of students increased from two to four, to eight, to eighteen. Van Vliet at this time took into his home a slender and pale young boy. He sent him through high school and through Alexander College. This young man was Gottfried Moery, who became subsequently professor at the school and whose whole life became devoted to the seminary. The graduate students had all to go out and find their own fields of labor. No organized churches were ready to receive them as pastors. They were all pioneers in the most literal sense of the word. Thus every year a number of new churches were organized until our territory covered not only the state of Iowa, but Wisconsin, Illinois, Nebraska, the Dakotas, Oregon, Missouri, Kansas and other states.

The German churches at an early date organized themselves in a convention, which has gradually assumed very important functions. Of its foundation it can be said as of Topsy: "I was not born, I just grew." It grew from annual visits of students at the home of their old master, Van Vliet. Gradually the circle widened, others were taken up, and a formal organization was given to these meetings. At first the meetings were of an entirely social nature, consisting of mutual exchanges of experiences in the fields of labor and hours of devotion. The first business undertaken was the introduction of a German church hymnal.

Another important step was the foundation of a church paper.

At first it was to appear monthly. Its name was made to be "Der Presbyterianer." Rev. John Launitz of Allegheny, Pa., was its first editor. The first number appeared on October 1st, 1867. You can imagine with what delight and joy it was devoured by us. At first the number of subscribers was very small; it grew however, and now, after 40 years of prosperity, the paper is distributed to nearly all the states of the Union and to many European countries. Later followed a publishing house of our own, and the publication of German Sunday school lessons, of a yearly almanac, of a new church hymnal, and other enterprises.

Our theological school kept pace with these developments. From the parlor of the parsonage it moved into the basement of the church; then two cottages were rented to serve as dormitories; they soon were packed with students like sardines. In 1872 the present old edifice opposite the church was bought for \$10,000. What a joy for us to move into such a beautiful and large mansion. We thought we could never outgrow it. But now it too has become too small, and the Lord replaces it by a still finer structure.

Today we have 95 congregations with 65 ministers in active service. Besides we have furnished the Dutch Reformed church with German preachers and have sent many more into the English church. Many a large English church owes its existence to our German work. We do not want to build up a little Germany, but we do want to bring the souls of Germans to God; in order to work successfully, we must keep enough stock on hand to do business at the old stand; the need of a German ministry is today as pressing as ever.

May the tree which I beheld planted as a small branch and which has grown to such a goodly height and borne such a large harvest grow on, cast forth its branches until it delights the ends of the earth with its blessed fruits!

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Rev. Lucas Abels graduated from the Collegiate Department in 1870 and from the Theological Department in 1873. He is at present pastor of the flourishing German Presbyterian Church of Hickman, Neb. His address was a practical and inspiring discussion of present conditions and future developments. His theme was

### THE PRESENT OUTLOOK OF OUR ALMA MATER.

Fathers, Brethren and Friends of our Alma Mater. The thoughts and feelings of our hearts today at this extraordinary celebration are

overwhelming and cannot be adequately expressed in words. The singer in holy lore, speaking of the stone rejected by the builders, which by the providence of God had become the chief corner stone, exultingly exclaims, "This is the Lord's doing; it is marvelous in our eyes; this is the day which the Lord hath made, we will rejoice and be glad in it." Surely, what our eyes see and our ears hear is nothing less than a miracle. If we had no faith in miracles, it seems that this building and the circumstances under which it was erected, would be sufficiently strong to dispel all doubt. If three or four years ago some one had ventured a prophecy that today this dedication would occur, no one would have believed him even if he had proclaimed himself to be a prophet sent by God. And if he had insisted on his statement, he would have been looked upon as being perhaps non compos mentis. In the beginning there was more of that sentiment in our hearts which was in the heart of the captain of Samaria, "Now, behold, if the Lord should make windows in heaven might such a thing be." When it became known that the honorable directors of our Alma Mater had resolved to erect a building costing \$70,000 to \$80,000 the friends began to fear and tremble. But in spite of our doubts and fears the Lord has accomplished it. This durable and commodious building, stands complete before our wondering eyes as a monument of God's everlasting mercy and omnipotence. To Him and Him alone be all the glory! That our beloved Alma Mater came into existence by a wisdom and direction higher than that of man, is an acknowledged fact. And that a higher power during these past years, which were not years of continual sunshine, but of many dangerous storms and hindrances, has graciously guarded and fostered her, is not less a noticeable fact. This strengthens and brightens our hope for the future and makes our confidence in God immovable. After our Lord and Saviour by calming the boisterous storm had brought the frail craft which bore his beloved disciples to a safe landing, they exercised more faith in Him under all future trying circumstances than ever before. When fierce storms have tested the strength of a building, without destroying it, we know of what material it is made and on what foundation it rests. If our Alma Mater were the product of human enterprise she would have long ago ceased to exist and her name would be barely remembered. But if every one had spoken well of her, if she had had no enemies, we would have all reason to doubt her divine mission and



we would have no marked tokens of God's special favor and care. As the temple of old was built in spite of hatred and assaults, thus this work has prospered during the years of its existence. Whether henceforth the Sanballats of the Horonites, the Tobiahs of the Ammonites and their confederates will remain silent and passive towards this work, is hardly to be expected, because the works of God have always had to bear the attacks of the power of darkness. Hence the great need of watching and praying. However in this marvelous display of God's gracious protection and guidance we find enough encouragement to firmly anchor our faith in the promises of God for the future, "The gates of hell shall not prevail against her." As of yore Samuel set up a stone at Mizpeh and Shen as a memorial saying, "Ebenezer, hitherto the Lord has helped us", we also will continue to look upon this building and inscribe on every stone an 'Ebenezer' to the glory of God and our encouragement.

But how was this work brought about? How did God complete it? This is indeed marvelous and interesting. God did not finish it without employing human instrumentality. It did not spring forth in one night as the gourd of Jonah. God employed means, yet in such a way that His hand and wisdom might be plainly seen in them. Hence these are often so very insignificant and appear even very improper which caused the apostle to say, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." When the time arrived in which God caused the light of truth to penetrate the darkness of unbelief and superstition in the dark ages to enlighten His people, He called men and properly equipped them for the gigantic struggle. When in the midst of the glorious Reformation the enemies of light and truth by fire and sword threatened the very existence of His Church, God called Gustavus Adolphus to give her the much needed succor. Thus the Lord graciously remembered our Alma Mater in her distress and sent her a young knight, full of faith and courage, to lead her forth out of a dilapidated, small and narrow home, into this cheery and spacious building. Only a few knew this servant of God by name. But all with whom he came in contact, soon observed and felt that a certain something was in his mien and touch which captivated their hearts. Through him this great work was begun and completed. The Lord filled his heart with faith and love towards our Alma Mater. He pressed her to his bosom and thus one in the Lord, the



work was undertaken. He was not ashamed to take her to the opulent cities of the East and to introduce her into the mansions of the rich; and she in return was not too proud to accompany him to the West, riding and walking with him over prairies into the homes and shanties of the less favored with earthly goods. Her outward apparel was not at all attractive, but her very countenance bore traces of a warm heart and a grand mission for the glory of God and this won the admiration and love of all that beheld her. Whoever by imagination saw the two in their struggle, could notice a mighty one in covenant with them, and it was He who had that wonderful key of David by which the homes, hearts and portemonnaies were opened ad libitum. This couple must have been united in heaven and hence we will heed the admonition, "What God has joined together, let no man put asunder."

But now let us turn our thoughts to the building itself. As soon as we beheld it, we were convinced that it more than supplied our present needs, with plenty of room for future growth. Growth is what we desire and hope for. Is this in the plan of our God? Why should it not be? Whenever God lays a foundation, He is not at a loss for the material to complete the building according to His divine plan and purpose. As Huss was the attraction of Prague, Luther of Wittenberg, so a full corps of proficient teachers must be the future attraction of our Alma Mater. It is a noticeable fact that this is being already realized. As progress is the characteristic of the present time, there must also be a forward movement along the whole line of learning in this new building. Even the farmer believes in progress. Rather than continue clinging to the old implements, he spends large amounts of money to have up-to-date machinery, in order not to make a failure in competition with his more advanced neighbors. If this be necessary in secular vocations, how much more necessary is it for the minister of the gospel in this present age. If any one needs a thorough education it is the minister. The conflict between darkness and light, infidelity and revealed religion, is a relentless one. It seems as if the forces of darkness in the very appearance of light were making their final onslaught on the citadel of Christianity—the Bible. Who will be victorious, the Bible or Babel? We are not in doubt as to the final result, for the Word of God will stand and all else will vanish. Yet the battle must be fought. The leaders of the cause of truth dare

not enter the conflict with antiquated, rusty weapons. The armament must be perfect and up-to-date. In this our Alma Mater the swords of Damascus must be forged and whetted wherewith to rout the enemy. The Alumni rejoices that our Alma Mater is doing better work than in former years. She now has the means to equip her sons better than formerly. At that time she was not only in straitened circumstances, but the scanty equipment had to be so hurriedly done that her sons resembled the army of Grant on that memorable Sunday morning of April 6th, 1862. The boys in blue, many of them still dreaming of home and loved ones in the North, hurriedly grasped their muskets and with stern faces and set teeth entered that terrible battle. There was no time given for that which at other times would have been considered absolutely necessary, and yet they fought like heroes. Every inch of ground was stubbornly contested until darkness called a halt to the deadly fray. Gen. Buel's forces arriving in the night, turned the retreat of the previous day into victory. Even so did the sons of our Alma Mater enter the conflict. But they need not be ashamed of their achievements. The numerous churches gathered and organized in the various states bear testimony to their earnest labors. Our Alma Mater need not be ashamed of them, nor do they need to be ashamed of their record. Their heroism and faithfulness to their Lord and King are recorded in heaven. Many have gone to their eternal reward; the ranks of the pioneers are growing thin, but the victory is not yet won. The battle is still on. O, Alma Mater, send us re-enforcements! But must I yet speak of the present outlook of our work? A look into the future, how desirable? how we crave it? Especially at this day of rejoicing over the dedication of our new seminary building. This building itself gives ample assurance of future success. All that is required is loyalty to God and the truth of which our Alma Mater has been a champion in the past: If she continue to stand for that type of theology known as the Calvinistic, God's blessing will abide and that even more abundantly. However the best assurance for development and increased usefulness is in the sure word of promise. "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isaiah 54: 2-3. Again, the command

of our divine Lord is: "Go ye into all the world, and preach the gospel to every creature." The outlook surely is bright and unlimited to the eye of faith. Even if the sons of our Alma Mater do not cross oceans into dark continents, they can literally work out the Lord's command at home, not only to the thousands of Germans, who annually arrive on our shores, but to all the different nationalities who come to make their home with us. Some are still in need of Peter's vision of the vessel let down from heaven, before realizing the great need and extent of the work which God has in store for our Alma Mater to accomplish. "The harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Our interest in the welfare of our Alma Mater must not wane, but ever grow deeper and more intense. The many cheerful rooms of this attractive building must be filled with earnest Christian young men whose hearts are aglow with the love of Christ for the incoming tide of immigrants to give them the bread of life. In this respect she needs our co-operation and our fervent prayers. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." God still answers prayer. This very building is an answer to the prayers of His children. He bids us to pray for workers in His vineyard; so doing, He surely will send the young men and prepare them for this great homefield of missionary enterprise. But let also many Hudson Taylors, John Patons, and Moffats be sent from this institution of learning into heathen lands and by their reports of signal victories refresh the heart of this their Alma Mater. Finally, we hope that our Alma Mater will ever retain a warm maternal interest in her toiling sons and especially towards those old veterans who have grown feeble in the service of the Master. How encouraging and refreshing, when after years of absence and toil, they are permitted to return and rest for a short season in her loving embrace! And this confidence we entertain towards her who has reared and sent us forth into the service of the Lord. "The God of our fathers make thy doctrines to drop as the rain, thy speech to distil as the dew that thou mayest blossom as the lily and cast forth thy roots as Lebanon. May thy branches be spread and thy beauty be as the olive tree and thy smell as Lebanon!"

The last speaker of the afternoon was the Rev. Francis Pokorny of Silver Lake, Minn., pastor of one of the most influential Bohemian churches of the country. He represented the Bohemian department of the School and gave an earnest and eloquent address on the theme:

### BOHEMIAN PRESBYTERIANISM.

Germany and Bohemia are neighbors, still the boundaries between these countries are not the boundaries between nationalities. You can find Bohemian Protestant churches near Berlin and you can meet German residents in Prague. Who would say that Vienna is not a German city? And yet it is the largest Bohemian city in the world, that is, in no city live a greater number of Bohemians than in Vienna. Many men who have German names speak Bohemian as their mother tongue and often with a Bohemian name goes the German language. It could hardly be otherwise. These two nations have been neighbors for centuries, they made history together, sometimes they stood against one another and at other times they were the best friends. They are indebted one to the other.

When the Reformation day dawned on Germany, the Bohemian Reformation started by John Huss and sealed by his death had stood the test of 100 years, and began to ripen into that pure and beautiful Church "Unitas Fratrum". When the terrible religious persecution had destroyed that Church and threatened to destroy the whole Bohemian nation, many thousands of Bohemian families found refuge in Germany having brought with them their best possessions—the truth of the Word of God and hearts and lives consecrated to their Savior. And those who had remained in their fatherland and secretly adhered to the faith of their fathers were supplied with Bibles and devotional books printed in that friendly country.

The Bohemian Protestant Churches of the present day of the Reformed and Lutheran denominations are poor and small, counting only two per cent of the whole population. They need good and true friends and supporters and find them among others in stronger and richer churches of the neighboring country. Several congregations could not have been organized and could not exist without the help of the Gustavus Adolphus Society. And what moral support and source of courage and inspiration for the Bohemian churches and ministers is in the knowledge, that not far away the Gospel of Jesus Christ is proclaimed with greater freedom and is a great



blessing to a strong and prosperous nation.

On the soil of the United States the two races meet again. In cities and in the country in almost every State we find German and Bohemian settlements side by side. Having been neighbors in Europe, they prefer to be neighbors in America. And who can wonder, that Bohemian students have been welcomed in this school and that we meet here this afternoon on this occasion?

The Bohemians are scattered through the whole of the United States. They have come into this country to earn their bread and are ready to go, where they can find bread. It is a pity, that somebody or rather some society did not direct the immigrants where to go in regard to their spiritual as well as temporal welfare. It is true, that often families from the same original home and of the same faith settled in the same place; but many believers were isolated and deprived of the blessings of worshiping God in a congregation of his people. Wherever several Bohemian Reformed families were located close enough together, they organized churches. For years they gathered together every Sunday and worshiped the God of their fathers, read sermons and sung hymns from the books they had brought with them from the old country. When they desired to have the Lord's Supper administered or their children baptized they sought help from German ministers. They did not care about the denominations of these ministers. It was enough that they were evangelical. When Rev. F. Kun, a Bohemian Reformed minister came to Ely, Iowa, for many years he had for his field several states, Iowa, Wisconsin, Minnesota, the Dakotas and Kansas, visiting the Bohemian evangelical churches once a year and teaching them to wait and pray and hope for the time, when God would send to them His servants, who would stay with them and preach the Gospel to them in their own language.

The attention of the American denominations was called to these struggling Christians. The Congregationalists started their work after 1880, by founding missions in Cleveland and Chicago, and by organizing the Slavonic department at the Oberlin Seminary, where they might educate young men to send them as missionaries among Bohemians. Presbyterians began their work 6 years earlier through Rev. Gustav Alexy in New York City. When Dr. Pisek, Rev. Alexy's successor, was in Bohemia, in 1887, he extended an invitation to three college graduates to come from Bohemia to New York



and to take up theological studies in the Union Seminary. These were followed by other students and young ministers who came over to begin work. They united with the Presbyterian Church and went to the places, where they had been expected for so many years.

In a short time there were a number of Bohemian Presbyterian Churches. They were not large but their influence was soon felt among Bohemian settlements. They had to receive aid from the Board of Home Missions, but they were growing towards self-support. Several of these congregations have reached that goal through the liberality of their members and heroic self-denial of their pastors. Looking at the state of the Bohemians in the United States now, we see Presbyterian churches and missions, churches and missions of other denominations, and some Independent Reformed Churches, largely in Texas, surrounded by Roman Catholics or those indifferent or antagonistic to Christianity.

Presbyterian churches and ministers are doing noble work. The former members of the Bohemian Reformed church find in Presbyterianism what they had at home and those converted from Roman Catholicism welcome in it religious freedom, personal responsibility and privileges, they did not know before.

But there have been some serious hindrances. The Bohemian work has not been supported as it ought to have been. There are Presbyteries which do not understand that what can be done now, if omitted, will call for greater expense in men and money in the future. We have not enough ministers. A few years ago we had three ministers in Wisconsin, but only one at present. We have several small but promising churches without pastors and some large fields without laborers.

The chief end of the preaching of the Gospel is salvation of souls. The organization of churches comes afterwards. Sometimes it seems to be a long while, before great results can be seen, some times a church grows weaker, when members or families move to other localities, but we believe that the work done is not lost. The Word of God is not preached in vain. When we look back into our history, we see the Bohemian nation powerful and glorious, in that time that is called the Golden Age in the Bohemian history. It was at the time when the Word of God was the only rule of faith and practice of our people, "the people of the Book and the Cup." We desire to see the Bohemian nation return to the Word of God—in

the old as well as in this new world. We must work for it, pray for it and wait for it.

At the last meeting of the Synod of Minnesota, Dr. Sheldon Jackson said, that the Presbyterian Church must do her share of the Lord's work faithfully and strive to have the Gospel of Jesus Christ preached in every school district; that this would be the surest way towards the evangelization of the whole country. Is it not a good idea? Let us have that and let us have preaching in German in every German school district and preaching in Bohemian in every Bohemian school district. But before we can have that, we ask for a pastor for every church, and sufficient aid for every church without expecting that every church shall become self-supporting in three or five years. We would ask for a traveling missionary or evangelist for every state in which there are Bohemian settlements, that he may visit the Protestant families and preach or lecture in Bohemian communities, to strengthen those who believe and to arouse others and try to lead them with God's help out of the darkness of ignorance and sin into the marvelous light of God. But there are many well meaning brethren, to be met sometimes in our Presbyteries, who are liable to object to such plans. They say: Why not do all the preaching in English? Let everybody learn English! What shall we answer? As long as I can preach better in Bohemian than in any other language and as long as there are men and women here, who understand Bohemian only, or who understand Bohemian better than any other language, I must regard it my duty to preach in Bohemian. As long as there are in the United States Bohemian newspapers and societies and fraternities, we must have Bohemian preaching and Bohemian churches, unless the Gospel of Christ is to lag behind until every other power has done its work. Such is the case with any other language spoken in this country. Try to teach English first or wait until all the inhabitants of this continent understand English sermons, and you will miss the great opportunity to do the most important work in the first place. If we had to preach the Gospel to the Chinese, we would have to learn Chinese and not to expect anything else. I have been 16 years in one place. I have known only two English families in the whole neighborhood of a radius of 12 miles, the children of these families speaking Bohemian. During these 16 years only once have I been requested to conduct funeral services partly in English, and only

four times have I had to use English while officiating at weddings. Probably the time will come, when many a language will be forgotten here, but as long as they are used, we must use them in the up-building of the Kingdom of God.

We rejoice that our beloved Presbyterian Church is beginning to recognize the need of evangelizing the people of all nationalities. Had the church realized this need 50 or at least 20 years ago, today we might see more work and better work done in this direction. We are thankful to Pennsylvania Presbyteries, that they are doing all they can to reach many men and women of different languages, who had been neglected for years. Bohemian ministers are working there among different Slavonic nationalities and their work is being blessed with good results, even better than had been anticipated.

A Canadian Presbyterian Synodical Missionary wanted Bohemian workers for Canada. He was of the opinion that Bohemians ought to be missionaries to other Slavic nations, Russian, Polish, Servian etc., because the languages of these nations would be practically no obstacle, being so similar to Bohemian and readily mastered by Bohemians. Now think of the work to be done! the great possibilities! The work is not impossible. Those nations need it. The question is, who will undertake that work? Who will send and who will go? O that it might be the Presbyterian Church which will undertake the work.

But let us consider only the work of the Presbyterian Church among Bohemians and Slavonic nationalities in this country. We need more men, more laborers trained and educated to do the best work possible. We can not depend upon the Reformed Church of Bohemia. That church needs every young man, who enters the ministry. We must take hold of the young men of this country who are eager to do the Lord's work and give them the necessary education. It was the German Presbyterian Seminary at Bloomfield, that first opened its doors to Bohemian young men, who needed education from high school up to seminary. It was 18 years ago and it proved to be a greater task than that school could perform at that time. Now it is this German Presbyterian Theological School of Dubuque that is trying to help us in our need and is prepared and able to do it in a thorough way. The school enlarges its usefulness and the Christian men and women who stand behind the school certainly feel the love of Christ, in whom there is neither Jew nor Greek,

neither German nor Bohemian.

We appreciate what this school is doing for the young men, who are here now and for our nationality. We feel that this school has solved a hard problem and solved it well by calling a competent and able Bohemian professor, who is honored and loved by all who know him, who among other things will do everything in his power, to cause the Bohemian students to learn well the language, in which they intend to preach and to understand the people to whom they intend to preach.

We rejoice with you on this occasion of dedicating this new building. We are sure that the Bohemian young men, who will receive their training in these rooms will be thankful, that by the help of this school and of the generous friends of this school, they are enabled to obey the Master's command and preach the Gospel of His love and mercy to them, who otherwise would have to perish in darkness. And thankful will be those, who will hear the blessed message from the lips of men educated here and who will receive the Gospel of Jesus Christ unto salvation.

## Commencement.

The Commencement exercises of the Theological Seminary were held in the Westminster Presbyterian Church on Wednesday evening. The President, Rev. W. O. Ruston, D. D., presided. The two graduates, George E. Reibert and Albert Kinzler gave orations of remarkable excellence, both in diction and delivery. Both enter immediately upon the ministry, the one as pastor of the German Presbyterian Church of Independence, Iowa, and of the First Presbyterian Church of Otterville, a group of two churches requiring preaching in German and English; the other as pastor of two churches in the Synod of Wisconsin, the Pulaski and Highland German Presbyterian Churches.

The great event of the evening was the Annual Address by Rev. Joseph W. Cochran, D. D., of Philadelphia, Corresponding Secretary of the Board of Education. This was a powerful and eloquent presentation of a timely theme.

### THE MINISTRY FOR THE TWENTIETH CENTURY.

Vision determines growth. "It is the spirit that quickeneth" men and institutions. Cities and states are greater or smaller not



according to size but soul. "Boston is not a locality but a state of mind." New York begets Greater New York. The spirit of England issues in Great Britain. Japan the island lives for Japan the Empire. To the emigrant, Russia is Russia; to the Slavic statesman, Russia is the world. It is a matter of outlook and insight.

Likewise there is a smaller and a larger ministry, a ministry terrestrial and a ministry celestial. In this day there is abundant temptation to yield to the lower standards set for the minister. A subtle pessimism is abroad regarding the future of the Church. Tired voices are heard in the pulpit. We are face to face with a more or less well defined protest against organized forms of religion: The church is viewed by many through the small end of the telescope.

The old time reverence for the pulpit is no more. This is an age of readers if not of thinkers. We are drowned in daily floods of printer's ink. Reformers stand on every street corner. Some new scheme for the regeneration of society is served up every day. The "problem novel" presents the ultimate economics, philosophy, religion. The pew is thus leveled up to the pulpit. Better linguists than the preacher, better writers, historians, scientists and teachers, better self-confessed theologians, sit in judgment on the sermon. The pen is no longer mightier than the sword, but the reporter's soft-nosed lead pencil. Religion, we are assured, has been organized into institutions needing no human voice for its interpretation. The theory seems to be that Christ intended to found an earthly commonwealth in which the Church will eventually cease to justify her existence, for all life will be religious, all men ministers, all laws worship, all occupation praise. Modern forces are thus hastening the fulfillment of the vision of John when he saw the Holy City, New Jerusalem, descending, "And I saw no temple therein."

It is a shallow reasoning that cannot drop the plummet of thought down beneath the shifting surface of the age to the depths of untroubled calm and unvarying temperature. Who can seriously believe that history will reverse her laws? When the world can get along without personalities, when the printing press shall be so perfected as to make eyes useless the phonograph so complete as to do away with the human voice, the locomotive so sentient as to become its own engineer, then will the day dawn when religion will abolish the ministry. The people are not yet electing wax figures to Congress, nor have I yet heard of any enterprising tradesman selling



phonographic records of twentieth century sermons in lieu of church membership. Well has it been said that "the printed truth cuts with a sharp edge but the spoken truth burns as well as cuts." Jesus never wrote a word except in the sand. Peter's epistles, though inspired, never converted three thousand, as Peter's sermon.

The past may be projected into the future. And what is the past? Turning to Germany you hear Jean Paul declaring the story of the German language and literature to be the story of Martin Luther's pulpit. Turning to Italy you see Florence, the beautiful profligate, under the preaching of Savonarola, becoming a city of prayer and fasting. Butchers are beggared, men and women walk the streets with their eyes on their prayer-books. The titles of Christ are inscribed over the door of the Pallazzo Vecchio, and the multitude cries, "The friar's preaching has saved us once again!" Turning to England, we find Addison and Chatham, the masters of "English undefiled", admitting their indebtedness for their style to the sermons of Tillotson and Barrow. The cynical Carlyle finds Calvinistic preachers "producing a type of character and conception of morals the noblest that had yet appeared in the world." Lord Shaftesbury declared that Charles Spurgeon without discussing the problems of government accomplished more for social reform and general progress than any statesman of his age. Whenever Ruskin, Macaulay or Thackeray spent a Sunday in Edinburgh they sat under the preaching of the impassioned Guthrie. One of this trio, John Ruskin, used to assert that the issues of life and death for modern society are in the modern pulpit. "Thirty minutes to raise the dead in!" he exclaims. Turning to America, Emerson finds in the Puritan pulpit "the springs of American liberty", Massachusetts, Rhode Island and Connecticut having been founded by three clergymen. John Fiske declares that had it not been for the Puritan pulpit "political liberty would probably have disappeared from the world." When Daniel Webster was arguing the Girard College case he asked, "Where have the life-giving waters of civilization ever sprung up save in the track of the Christian ministry?" On the occasion of Henry Drummond's last visit to America he was invited to meet Holmes and Longfellow at dinner. Greatly as he desired to meet them, having known their writings from boyhood he declined in order to meet Mr. Moody who was eight hundred miles away at Cleveland. "It was hard to do this," he writes, "but I

am one of those who think that the world is not dying for poets so much as for preachers." In Chicago a few years ago a sermon was preached that was worth two millions eight hundred thousand dollars for the young men and women of this country. One sermon of Dr. Gunsaulus moved Philip Armour to build the noble Institution named after him.

After men have bemoaned to the full the decadence of the pulpit as a force in modern life they will return to the realization that truth is final only when incarnated, that the gospel of Jesus Christ is dynamic only when voiced by the lips of a living man.

Therefore, the functions of such schools of the prophets as this cannot be too strongly emphasized, and their highest efficiency promoted at every cost. Never before in the world's history was their best output so sorely needed. The age is calling for leaders,—fearless, brainy, big-hearted, saintly men,—men who shall infuse warmth and life into organized Christianity, men commissioned to place the Church at the forefront of the great moral, social and philanthropic movements of the day because, first of all, she is the great spiritual force of the ages. Those giants of the faith through whom the past century drank deep inspiration—Chalmers, Guthrie, Robertson, Finney, Gordon, Spurgeon, Brooks, Moody and Parker—have one by one been gathered home. Only "their works do follow them." We are called to catch up their falling mantles. No carpet-warriors, no bibliophiles, no social lions are needed. The Church is crying out for captains, prophets, and ambassadors. The Minister to the Court of St. James is not invested with such ambassadorial powers or sent upon a commission of such tremendous import as the minister who leaves these walls tonight. Imagine men asking whether the office held by Joseph Choate is losing its power! It would be permissible to discuss the capacity of the man thus called to perform his duties to the satisfaction of both governments. But to discuss whether the office of Minister Plenipotentiary and Envoy Extraordinary is itself upon the wane would be to heap wanton insult upon the pride and power of this nation and to impeach all free institutions for which our starry flag stands as a holy emblem.

Let us clear our way by the process of elimination and affirm that the Larger Ministry is not what is generally understood as

1. A Profession.

In other days there were three learned professions. The Larger Ministry recognizes only two—medicine and law. It protests against being put in the same category with departments of knowledge which are essentially mutable. No lawyer of to-day can use his grandfather's library. In a sense this is true of the preacher. But note the difference. The lawyer of one book would be a consummate failure, the preacher of one Book ought to be a sublime success. Forms and usages of law are subject to endless changes, but God's method with the sinner abides from age to age. Law in America is not law in China but the Bible for America must be the Bible for China. Medicine and surgery are modified daily to meet new discoveries in therapeutics but the hurt of sin and the remedy for sin are exactly what they were four thousand years ago.

Moreover the Larger Ministry is not professional because you dare not test it by purely educational standards. Put a student through college, give him a post graduate course in Europe and he will return thoroughly equipped for a university chair. But let the theological student pass through such mental training, let him pile Ossa on Pelion with honors, let him trail behind his name all the scholastic degrees made possible by the alphabet and he may fall far short of God's calling. The keenest examining committees in language, history, philosophy, and apologetics may be competent to pass upon the tools with which the candidate proposes to work but they cannot analyze the supreme qualification lying behind the equipment. A kit of bright tools is not a divine call. The prophet of Jehovah is infinitely more than a specialist in literature or an expert in theology. The attainments of an Elihu Burrett or an Admirable Crichton are not indispensable nor always desirable. Paul deliberately renounced the Grecian ideal of learning when he declared "I determined to know nothing among you save Jesus Christ and Him crucified." The literary mosaic or the philosophical dissertation cannot be accepted in lieu of a message to dying men. Joseph Parker says, "There is a point at which the preacher leaves behind him all that is purely literary and mechanical and passes into that which can be interpreted only by the purest and sublimest passion."

Nor is the Larger Ministry

2. A Priesthood.

The present tendency in the Church toward ritualism is not a vision of the Larger Ministry. Some Presbyterians are yielding to the demand for an enriched service with such loads of music and millinery as to crowd the sermon into an ignominious corner. There is a manifest leaning toward priestism in church form and ministerial function. Men are led to abandon the Apostolic office for the shadow of a defunct authority. At best they can possess only an outgrown shell. There is no broader, higher, more authoritative office than the office of the plain preacher of the Word. The priestly office in the old dispensation was a type of Christ's mediatorial work. It was forever abandoned when He appeared "once to put away sin by the sacrifice of Himself." And a man who exercises the functions of the priest is guilty of an attempt to usurp the intercessory work of our Lord. To assume an office that disappeared under the old economy is to be afflicted with historic myopia. There is one Priest even Christ. Until He come the office is ambassadorial not sacerdotal.

But perhaps this phase does not trouble you in the middle west therefore, I affirm once more that the Larger Ministry is not

3. The Lectureship of a Reform Bureau or the Secretaryship of an Association.

The living Church is neither a club, a lyceum or a Law and Order Society. It is not an organization but an organism; not institutional but inspirational. The pulpit is neither a platform for the exploiting of schemes to reform society nor a stage for the production of spectacular effects. The problem of Church life is more than a question of business method, more than filling pews with supporters. You may adopt the devices of the business world and win immediate results in attendance and accessions, you may know how to use printer's ink to the best advantage, you may be an executive of high power and pressure, with typewriter clicking, telephone ringing, circulars flying, newspapers puffing, all the wheels within wheels well oiled and fitted tooth to tooth, but if nothing more it is, in the words of Nahum, "The noise of a whip and the noise of the rattling of wheels, and of the prancing horses and the bounding chariots; the horseman mounting, and the flashing sword, and the glittering spear." A Presbyterian pastor in the east is using the theater programme in which he extends his compliments to the manager, talent, and patrons of the Grand Opera, stating that



"however stupid the sermon one will find a loving people, a warm welcome and hearty singing." When the Church descends like that to scramble in the market-place for custom she has lost her silver trumpet. In another day the Church depended upon the pulpit and the prayer meeting and pastoral visitation to inspire men, but today Churches are inclined to depend upon the cook-stove, the billboard, the newspaper, the bowling alley and the professional fun-maker for success. "My people love to have it so: but what will ye do in the end thereof?" Palliatives and anodynes do not reach the heart of the disease. It is folly to dry up the eruption when the red corpuscles of life are wanting. Why prescribe a crutch to an anaemic patient? Why apply the salve of catchy methods, and hypodermic injection of handshaking while the Church needs the building up of her blood? Can we excuse ourselves for the decline of revivals by explaining that the people cannot be aroused by the old emotional methods? If the stimuli are at hand for arousing patriotism, political energy, mercantile enthusiasm, social rivalry; if the strenuous life appears in literature, commerce, art and statesmanship, if there be a zest and snap in the way men go about their daily tasks, can we summon no enthusiasm for that sphere which we consider dominant? If the ecstasies of the prophet and the transports of the poet can be invoked in behalf of the life that now is, surely those primeval impulses by which the world hope was rekindled from age to age have not died out of men's hearts. The deep well-springs where men in all ages have refreshed themselves still gush forth beneath the masonry of the twentieth century even though humanity thunders along the causeway heedless that those springs still flow beneath. And it is our holy task to re-discover the waters and distribute them to thirsting thousands. You remember that saddest confession in all literature, of Charles Darwin when he wrote of his failure as a man while succeeding as a scientist. Gone was his passion for poetry. Gone was his love for music, and pictures. The charm of the dew-be-spangled morning, the joy of a song, the wonder of a flower, the mystery of the sea, the sublimity of the mountain sunrise had faded and nature was to him but a spectacled and aged school-mistress. And now, amidst the rising monuments of our material greatness Darwin's experience applies to society. It must be one thing or the other—man as a mounting soul or as a perfect machine. "Where



there is no vision the people perish."

Christianity is to-day in the presence of a crucial judgment. She is facing a testing more searching and serious than ever in her history. Not on the part of her antagonists but by those very ideals and impulses she has called into being. She is being judged by the words of her own mouth from the application of which she is beginning to shrink. Is Christianity the power under God to save men out of their sins? When the listless tone of the pulpit and the worldly life of the church member have been exchanged for a dominant note like that echoing from the secular world; when to be a Christian means actually to live the heroic life of self-abandonment to a world embracing cause, then these problems of empty pews and dwindling accessions and declining power will find solution.

Let us now summarize briefly

## II. THE ELEMENTS THAT GO TO MAKE UP THE LARGER MINISTRY.

First of all it includes

### 1. A Divine and Imperative Call.

The call to the ministry involves something greater than all factors that aid in discovering the will of God. It is said that inclination first, ability second, piety third and opportunity fourth are the factors of the call. Is it so? Does the mere desire to preach constitute the call? Does the ability to preach, or the character demanded or the opportunity afforded constitute the call? No, not one or the entire assemblage of gifts found in a Fenelon, a Bossuet, a Beecher or a Brooks. One of the most distinguished elders of our Church, a prince among orators, cultivated, intellectual, consecrated, was asked why he had with his great gifts never entered the ministry. Said he, "That mysterious something that falls upon a man making him cry, 'Woe is me if I preach not the gospel,' never came to me." Does the seminary make ministers? She can do much but she cannot furnish a man an office. Does the presbytery by the laying on of hands? It cannot confer one added grace, one scintilla of power. When in the coming weeks the hands of holy men rest upon your heads they can formally invest you with the outward authority of your office but Christ alone bestows the office. "Ye have not chosen me but I have chosen you." A man may choose every other calling but the

ministry. Into this he is drawn by an irresistible and perhaps indefinable power "not from men neither through man but by Jesus Christ and God the Father." Yes, the preacher is made before the seminary gets hold of him, before the parents begin to pray for him, before he comes to himself. God makes the preacher, and no facility of utterance, no accidental opportunity, no yearning to stand in the pulpit can weigh before the pressure from above that moves a man to claim the high commission by direct warrant of God to preach the gospel.

Dr. Fairbairn tells of a young man of ability and genius who had completed his course of training to the satisfaction of his teachers. But when for the first time he stood in his pulpit and looked into the eager faces of the people before him the thought of their needs and sorrows and of his own barren spiritual life overcame him. He could not speak and silently declared to God he would never stand there again until he had some message to deliver to the people, which, like the fire in the bones of Ezekiel, must break forth. The pulpit is the most truly terrible place in all the world for the man without a message. An article appears in a current religious paper entitled "Why I Left the Ministry—A Soul's Tragedy." A careful reading convinces me that the author should have written on this theme:—"Why I Ever Entered The Ministry—The Confession Of An Uncalled."

## 2. An Unwavering Loyalty to the Gospel Message.

There are some going up and down the land to-day crying "Don't preach doctrine, preach life!" That is like advising a physician not to attend to the backbone but only to the skin. Let us not be afraid of the great doctrines of "sin and righteousness and judgment to come." Let us preach the old fundamentals, with new terminology if you will, but still the old truths. It is accounted a smart thing to sneer at theology and give an occasional kick at dogma, but the recoil is deadly. The old doctrines are not soon outworn, but the men who abandon them are. Robert Leighton was once rebuked by his Scotch Presbytery for not "preaching to the times." "While so many brethren are preaching for the times may not one poor brother preach for eternity?" he asked. The preacher who discusses current events, the latest book, the newest political scandal, who never lets a public holiday pass without adding his eloquent tribute may attract crowds, but he cannot blow a

trumpet blast on the penny whistle of popularity. "You cannot succeed in New York," said a metropolitan pastor to a newcomer, "unless you do something out of the ordinary. You have got to make a sensation."

But the only sensation worth making is the sensation of the convicted, the converted and the comforted. Said Robertson, who has been called the Arnold of the English pulpit, "How humiliated and how degraded to the dust I have felt in perceiving myself quietly taken for the popular preacher of a fashionable watering-place; how slight the power seems to be given by it of winning souls and how sternly have I kept my tongue from saying a syllable or a sentence in the pulpit or on the platform because it would be popular." Think of the wearing quality of Joseph Parker and then remember his motto, "The Old Book—there is nothing like it." In the light of subsequent events this passage of his is especially interesting, "If the man who comes after me wants to read an ethical essay on a social subject, the congregation at City Temple will rise in their indignation and leave him to preach to empty seats." As we study representative pulpits here and across the sea I believe we are warranted in following the evangel of the best known pulpit in England, Spurgeon's, and not the three notes of oratory, rationalism and culture struck by the best known pulpit in America for the past fifty years. The man who centres his study in the Bible and his life in Christ will never want for bold, high soul-gripping, conscience-stirring themes. Your message should be Christocentric—Christ the God, Christ the man, Christ the crucified, Christ risen, Christ ascended, Christ as prophet, and priest, Christ enthroned and incarnated, Christ as the Alpha and Omega of all things.

"Christ! I am Christ's and let the name suffice you  
Yea for me too He greatly hath sufficed  
So with no winning words I would entice you  
Christ is the beginning, and the end is Christ."

"I beseech you, brethren," says Dr. Paton, "paint Jesus upon your canvas and then hold it up for the applause of an admiring world." When Bourdaloue was told by King Louis XIV that the whole world was moved by his eloquence he expressed the wish that all the praise evoked by it might be hung as a garland upon the cross. Men are afraid of the blood of Calvary and making as Cole-

ridge said of Carlo Dolce's work, "Christs in sugar candy." Oh, brethren, as Fra Angelico never went to his work upon the figure of Jesus without first partaking of the communion let us never prepare ourselves except by prayer at the foot of the cross. The atonement is the theme for ages of art and centuries of song. The years come and go and still about the cross poets, painters, saints and heroes, philosophers, historians, kings and jurists have grouped themselves. Pen, brush, chisel and baton have memorialized the sacrifice. The instrument of torture has become emblazoned in architecture and, fashioned in jewels and gold, is worn as the peerless ornament of Christendom. Libraries are groaning with the biographies of the Crucified. Laws enforce His ethic; philosophy makes mighty pause over His person. Science pours her riches at His feet. Kings own His kingship and states are calling Him lord and judge. "There am I in the midst."

But the Larger Ministry also includes

3. An Intense and Abiding Conviction of the Power Behind the Utterance.

Well do I know the "catch-as-catch-can" methods by which the city pastor must compose his sermons—the jangling music of the telephone, and the study bell, his busiest hours punctuated with calls from printers' devils, book agents, insurance agents, every one with an axe to grind. These axes have to be sharpened but, alas, they take the keen edge off the sermon. In this institutional day the pastor tends to become a manager rather than a prophet. He is tempted to patch up a crazy quilt of clippings with a text for a motto rather than to heat his thought in prayer and study and then beat it out upon the anvil of an intense conviction with the hammer of a mighty purpose. The machine-made sermon begets the machine-made convert and the machine-made church. Unless we realize that the mighty power of God is behind the promulgation of His truth, unless we are sure conversions do not come along the royal road of fun and athletics but by the Holy Ghost we are lost. With the endless details surrounding the life of the average pastor his only salvation is to live in an atmosphere surcharged with the supernatural. The pulpit to-day is just what the man makes it. It is like a bank check whose paper may be strong, whose copper plate engraving may be perfect, whose writing may call for a vast amount and yet there is something more needed. It is the en-



dorsement that counts. The face of the check is something or nothing according to the personality of the man behind the pulpit. The orderly arrangement of gray matter in the brain can never make up for the heart aflame, the clean hands and the lips touched with the fire from off the altar. To declare emphatically, clearly, convincingly the supernatural facts of the gospel and to apply those facts to the motives, the acts, the character and the destiny of individuals will require the merging of your whole being into one organ of divine utterance. You may be very careful of your style in the first period of your ministry, very careful of your thought in the second period, but in the third and glorious period you will find yourself freed from the trammel of style, relieved of the responsibility of inventing thought. You are simply given a gospel to preach and you preach it regardless of consequences.

This leads inevitably to

#### 4. A Fearless and Authoritative Declaration of Truth.

We find men in many of our pulpits begging pardon for mentioning such unpleasant things as sin and retribution, men exploiting their doubts, men exhibiting their perplexities as beggars exhibit their sores, men terribly nervous over the way in which their ministrations are received. If I had as much money as Carnegie I would establish in every seminary a "Chair of Heroics." For the same spirit that anathematized Copernicus and imprisoned Galileo and burned Bruno and hung Savonarola is still in men's bosoms and they will ruin, if they can, a man who uncompromisingly declares the whole counsel of God.

I have heard it said that professional evangelists are valuable because they can say certain things that pastors cannot with prudence say. That argues a timidity that has no place in the ministry. Never let an evangelist tell you that he can be more fearless than you because he can get out of town after the truth is told, and you are compelled to remain. Out upon such craven cowardice! On Ascension Day in 1497 in the cathedral of Florence they made a rush for the pulpit. Savonarola's friends surrounded him and with drawn swords held the infuriated mob at bay. The monk was spirited away to San Marco and there in the garden of the convent he finished the interrupted sermon. The Church is literally dying not for clever men but for brave men. She needs spiritual leadership, men who set the Church in battle array against the saloon and

the thousand allied heathenisms of the times. If the organized forms of evil in our midst are ever to be overcome it must be by the triumph of the Church led by a new race of prophets.

"They are slaves who will not choose  
Hatred, scoffing and abuse  
Rather than in silence shrink  
From the truths they needs must think;  
They are slaves who dare not be  
In the right with two or three."

"The heart of a lion and the hand of a woman" is a surgeon's qualification, but not less that of the preacher. When a woman told Robertson of Brighton that his doctrine would expose him to ostracism by the Church of England, "I don't care," he quietly replied. "But Mr. Robertson," was the ominous warning, "do you remember where 'don't care' brought the man?" "Yes," replied Robertson, "I do, to a cross."

But the larger conception of the ministry embraces also

5. "A Wise Adaptation of the Message to the Needs of the Age."

We are to preach a fully rounded body of doctrine but sometimes it becomes so polished in its studied symmetry as never to scratch a soul. A balanced theology is well but sometimes so evenly are the doctrines presented as to leave no room for emphasis upon any one outstanding truth precisely adapted to the age. When the "burr" is worn off the millstone the corn cannot be ground. We need doctrine that bites into the conscience of the day as the acid bites into the etching. A spiritual awakening will come when we have discovered the peculiar malady of the age and applied the special remedy. So it was in the Reformation, in the Puritan Revival, in the Wesleyan Revival in England, and the Finney Revival in America. So it was in the revivals of D. L. Moody. The age has moved away from all these appeals. Where shall the emphasis be laid to-day with a fervor and a passion that shall move multitudes? Not justification by faith as in the Reformation; not the sovereignty of God as in Puritanism, not the new birth of Wesleyanism, though that is sadly neglected; not personal accountability as with Finney, not the divine affection as with Moody. All these should be preached. But I am firmly convinced that when the ministry as a whole takes for a year or five years or ten years

the word "sin" as its keynote, when it seeks through the Holy Spirit "to convict the world of sin, of righteousness and of judgment to come," when the awful iniquities of the age are exposed with scathing and terrible indictment and the pulpits from end to end of this land ring with the mingled anger and mercy of an offended God, then we will see wonders in Israel. For the age is totally devoid of consciousness of sin.

But this is merely a private judgment. The principle nevertheless is true that we must settle upon one or two great truths if we would make an impression upon the age. Batter down the keystone and the arch falls. Disturb the keylog in the jam that chokes the river and it goes out with a rush. Let us find the key to the situation. Let us be content to play upon one string as Paganinni played until other fiddlers with four strings go home and smash their violins.

Our leadership belongs to an age when Western civilization like an athlete gathers for some mighty bound whose consequences are but dimly foreseen. D'Israeli dying declared that the greatest crisis of the world was nearer than some supposed. Prophets are not always trustworthy but it is safe to listen for the sound of God's going in the tops of the mulberry trees. The air seems full of auguries. A transitional era appears to be upon us. Is it the turning of the race from the study of and the care for the individual man to the study of and care for the social man? It may be, but whatever this change, it must come either in a natural way or with violent and eruptive force—evolution or revolution. Canon Farrar's epigram should not be forgotten, "Despised reforms mean shattering revolutions." Men are losing moral nerve and spiritual grip in these days of the increase of crime, unbridled extravagance, political rottenness, commercial scandal, municipal impotence, industrial war, race violence. The state is active with her repressive enactments and fiscal reforms. She investigates and indicts but does not cleanse. She builds bigger battleships for the enemy while grafters fatten off her vitals. Said Wendell Phillips, "You may build your nation of granite, pile it as high as the Rocky Mountains: if it be founded on or mixed with iniquity the pulse of a girl will in time beat it down." If we believe that the "true synthesis of the universe is the coming of the Kingdom of heaven:" if we believe that this kingdom gathers to itself all persons, powers and

institutions that make the doing of God's will the supreme purpose of life, we must believe that the decisive factors in the establishment of the new order are not political adjustment, not economic equilibrium, not industrial organization, not military expansion, not university extension. But that to the Christian Church led by the Christian ministry the race must turn for enlargement and deliverance. If she but possess the spiritual power to accept her responsibility and execute her divinely appointed mission, the birth of the new era will be auspiciously accomplished.

And this brings me to the last qualification I shall speak of in the Larger Ministry. It comprehends.

6. A Persistent and Fiery Assault Upon the Citadel of the Human Will.

The preaching of the gospel is religious marksmanship, spiritual sharp shooting. Big guns in the pulpit, plenty of ammunition can never make up for the ability to find the range. That, after all, is the secret of modern victories on land and sea. The weakness of the ministry is its lack of a spiritual psychology. The intellect is addressed, the emotions are aroused and up and down those avenues to the citadel of a man's will march Sabbath after Sabbath, an army of gifted preachers, for all the world like

"The noble Duke of York  
He had ten thousand men,  
He marched them up a hill one day  
And marched them down again."

"How far do your chief American preachers aim at the conversion of souls?" Spurgeon once asked Theodore Cuyler. How many of us storm the citadel, actually fighting our last and most desperate fight underneath the walls of a man's volition? How many of us bring up our battering rams to shatter the portcullis of a man's will? How many of us have studied the vast variety of appeals that break down the stubborn and melt the hardened heart? That sort of preaching takes, as the Trinity Church preacher said, "inspiration and perspiration." The lack of a direct and intensely fervid delivery concentrated and climacteric in the conclusion, devoted exclusively to the moving of the will to action is perhaps the weakest spot in the preaching of the day. It is not enough for the mind to cry "I see" or the desires "I would," or the conscience "I ought" or the volitions "I could." The fortress is yet untaken



until the central executive power, the regal faculty commanding the entire man solemnly declares "I will."

I would rather that under my pleadings I should hear the quiet "I will, I will" of full surrender after which the grocer should go home and keep the sand out of his sugar, and the milkman the water out of his milk, and the wife the temper out of her voice, and the husband the selfishness out of his life, than to court the applause of untouched and unreachd thousands.

Men will say to you, "I would not be a preacher for all the money in the world." They could not, for all the money in the world could not buy a called man. "How much will you get a year?" Eight hundred dollars." "Nothing more?" Bless you, yes, more of perquisites than the king's chamberlain, more in wealth than the Wall Street cotton king. You will get the love and confidence of troubled hearts, the respect of the community, the joy of service, the peace of an untroubled conscience, the fellowship of God in Christ. You will get an honest day's work and an honest night's sleep. And you will get luxury, the luxury of winning lives from darkness to light, and in the end the reward of a life whose trophies shall be as the stars of a crown. A graduate of this seminary has said, "I would rather go to the rudest country church and speak to men crude and rough and ignorant and keep that little band pointing toward God's shining City than sit upon any throne or do anything else in the universe."

It is in the humble studio of a great Milanese painter. He is preparing sketches for his masterpiece. He toils on but he is old and his powers are failing. He commits the conception to a beloved pupil. "Do thy best, my son." "I cannot, master, the work is too august, too high for my powers. No one but thyself could complete such a design." "Begin, my son, and do thy best." Trembling but prayerful the young heart begins his work. The master from day to day bestows courage and help, pointing out defects and commending excellencies. Steadier grows the hand of the pupil, more cunning his skill, more vivid his imagination, more rapturous his delight, more reverent his enthusiasm. At length the work is done. The master gazes upon it and bursts into tears. "I paint no more, my son." It is "The Last Supper" by Leonardo Da Vinci.

I see one standing behind every one of you, my brethren, who

says, "Greater works than these shall ye do because I go unto my Father." To your hands has He committed the master-piece of time and eternity—nothing less than the restoration of the disfigured soul to the likeness of the divine image, and to the power of an endless life.

### PRESENTATION OF DIPLOMAS.

The President presented the diplomas to the graduates with a few words of congratulation and counsel. He said that they had climbed to the height of Nebo and were able to look over into the promised land, but could not enter. Other classes would enjoy the comfort and convenience of the new building, their unique position would be that they were the last class to graduate from the historic site. But they should not feel disappointed that they would not meet in the new circumstances. Education does not depend upon the outward appointments and they go forth with the assurance that their training has been all that devoted and earnest and skilled teachers can give. Continuing the President said:

God has given you some experience of attainment in the completion of your course of study, so that you may be able the better to realize the fullness of attainment in the consummation. School days are over. No more will you sit in the familiar classroom under the guidance of your professors; but your education is not finished. You enter another school, where other teachers will be met. If you are good servants of Jesus Christ you will never cease to be learners. Your books, your people, the community in which you live will all influence and direct your life. See to it that you learn the lessons set you in the book of humanity and in the book of God. Be faithful in your studies. Keep abreast with the times. Do not lag behind in the on-sweeping line of truth. Your ministerial success will depend upon your diligent and painstaking devotion to the acquisition of new knowledge. Above all things, however, remember that all spiritual progress is in the school of Christ. Sit humbly at his feet and learn of Him. Drink in his words, study his life, seek his spirit, for as you become like him you will have assurance of largest success. These diplomas, which in the name of the Board of Directors and on recommendation of the Faculty, I now present you are our testimonial of the satisfactory completion of your course of study. It is our earnest

prayer that you may so live that the School shall ever be as proud of you as we are this day.

### ALUMNI REUNION.

Thursday morning was devoted to the Reunion of the Alumni, which reached its culmination in a dinner at the Hotel Julien. The account of this Reunion, one of the most memorable meetings of the week, has been furnished by the graceful pen of Rev. Julius F. Schwarz of Omaha, Nebraska.

### BANQUET AND ALUMNI MEETING.

The zealous and untiring efforts set forth by the friends of the German work preparing for and continued during the eventful week deserve recognition and special mention. The able committee in charge did not fail to take into consideration every detail usually connected with a season of festivities. Every thing was well thought out, nothing omitted and confusion avoided. The program was well arranged, simple and instructive, appropriate and impressive. It was a time of feasting without frolic; a recreation, yet every moment profitably spent. The business sessions were hours of pleasure and the catalogue of functions proved a palatable desert to all and nothing was left undone that all might be pleased.

We wish to relate here, that the Alumni were especially remembered and taken to one side for a purpose that met with the approval of every guest present. The Banquet and Alumni meeting was surely a happy suggestion on the part of the committee and one of the encouraging functions that will bear repeating. It was the first meeting of its kind during the history of the Seminary's existence. The spacious dining hall of the Julien Hotel was converted into a festival hall resounding with oratory and eloquence. About eighty guests were present representing almost every class graduating from the German Presbyterian Theological School of the North-West. It was an inspiring sight to behold and a touching event for the fathers, who were connected with the seminary and German work while yet in its primitive stage, when less than a half dozen students were in attendance, with everything, but the comforts of life before them to blaze the way doing frontier work, gathering in the German parents with their children and building the church homes, that have since become the mother

churches of other strong organizations, which have accumulated to such an extent, that the supply fails to meet the demand for pastors.

After the dinner courses had been served the toastmaster, Rev. Albert Kuhn, introduced the speakers. It being impossible to hear from every class represented in the brief time allotted to the meeting, the following brethren were called upon to respond in behalf of the classes attending during the respective decades. The Rev. Jacob Konzett, one of the first graduates, who has served the Church over forty years and is still "in the harness," was most heartily applauded when he arose to his feet to respond in behalf of, not only the living but also those who had borne with him the trials and hardships endured in the beginning of the work and now wearing the crown of glory in the Church triumphant. The Rev. August Busch was the next to receive a most hearty greeting as one of the early graduates. Rev. Mr. Busch touched briefly upon the difficulties met by him to get into the ministry, but how through the influence and perseverance of the organizer, Prof. Adrian Van Vliet, he became a student and now an Alumnus of the Dubuque Seminary.

The happy face of the Rev. Jacob Brinkema, the untiring pioneer of the western prairies, was enthusiastically cheered, when the dear old brother rose to his feet to narrate the social life of the students in the early seminary days and related some of the interesting and innocent pranks, that were indulged in to break the monotony that one experiences in pondering over the apparently dry facts, but that make life worth living when mastered.

The retiring Moderator of the Western Convention, Rev. L. H. Hayenga, Rev. A. C. Kroesche and the Rev. John F. Moery, the son of the blessed Prof. Godfrey Moery, responded in a sense of humor, all relating, that the social life of the students had always been a pleasant one and modeled after a real family home life, the professors always being interested in every student and the students in the professors as well as in one another, which has become a prominent feature of this Seminary distinctly obvious even up to the present time.

Among those invited as guests of honor were the Rev. Ferdinand Zissler, who touched upon the great work in the Vineyard and the visible growth of the Church. The Rev. A. E. Wirth, the dele-



gate of the Eastern Convention of German Presbyterian Ministers and Elders, expressed his appreciation of the honor and privilege conferred upon him to be present in a company of men, who not only manifested a wonderful missionary spirit, but who had proven themselves as being in earnest as well as capable of promoting and carrying on the peculiar work entrusted to the German ministers of the West.

The Rev. Vaclav Losa, Ph. D. responded in behalf of the Bohemians and as a director of the Seminary he spoke with feeling of great interest in the welfare of the School, that had opened its doors to Bohemia and prayed that the estranged feeling existing in Europe between the Germans and the Bohemians might be overcome and all be influenced to become of one mind with Christ. The Rev. N. M. Steffens, D. D. was one of the honored and welcome guests, who is always ready to respond and equal to any occasion.

Great applause prevailed, when the name of the President of the Seminary was mentioned and when the Rev. W. O. Ruston, D. D. rose to his feet to express his satisfaction and delight over the results and success of the German brethren, that had graduated from the German Presbyterian Theological School of the North-West. It was declared by one of the leading and prominent Senators of the United States of America, that the President, Dr. W. O. Ruston, is the best theological instructor in all the land.

This Banquet and Alumni meeting has been the means of awakening a lasting spirit of enthusiasm for the Seminary; encouraged the ministers in their great work, and scattered broadcast an influence, that has won the respect of the entire Church.

In order that the interest may continue to grow it was moved and carried, to organize the alumni, so, that the welfare of the growing school and seminary may be promoted and the cause of Christ extended among the Germans and Bohemians of this country.

## DEDICATION.

The great event of the week was the dedication service on Thursday afternoon. At the hour appointed the the spacious corridors, the library, and the dining hall were crowded with an attentive and deeply interested audience. The speakers' stand was conveniently located so that every one was brought within sight

and hearing. The construction of the building is peculiarly adapted to such a gathering. At this service the President of the Board of Directors, Rev. Henry Schmitt of Forreton, Illinois, presided. Rev. A. C. Kruse of Waukon, Iowa, read the Scripture lesson and Rev. N. M. Steffens, D. D., of the Western Theological Seminary of Holland, Michigan, led in prayer.

### STATEMENT OF THE BUILDING COMMITTEE.

The Building Committee through its chairman, Rev. W. O. Ruston, D. D., presented its statement, as follows:—

After careful consideration the Board in the spring of 1905 authorized the purchase of a new campus and the securing of plans for a new building. It was with a feeling of the responsibility which this decision involved and with great hesitancy that this step was taken. But the condition of the old building, which required immediate and costly repairs, and its insufficient capacity and inconvenient and uncomfortable arrangement, endangering the health of the students and impairing the efficiency of the work, made the change imperative. As soon as this determination was reached the Board, with distinct recognition of the gracious providence that has always been manifested in the planting and preservation of the School, invoked the blessing of God and set its face with faith and courage to the work. The Executive Committee was directed to seek a new location and was appointed the Building Committee. As soon as the matter became known, neighboring cities presented tempting offers provided the School would remove. The Board, however, in special meeting refused to entertain any proposition of removal to another city or of amalgamation with another institution, believing that the School would best thrive in its native atmosphere, the place where God had planted it. This splendid campus, the most beautiful in the city, including six acres, was, therefore, purchased for nine thousand dollars and on the day fixed for the payment the money was in the treasury to meet it. Thus faith was honored. The winter was spent in perfecting the plans and in making the contracts, so that at the meeting of the Board a year ago the corner-stone was laid with great rejoicing. Since then the work has steadily gone forward. God has graciously smiled upon us, so that but little delay has been experienced and the means have been in hand, with only slight exceptions, to meet

the provisions of the contract. We are especially grateful that in the erection of this large building not a man employed in the work has been injured. The beauty and completeness of the structure have been enthusiastically recognized. It is perfectly adapted to the work of the School and provides comfort and convenience for faculty and students. The recitation rooms are light, and cheerful, and well ventilated. The boarding hall is finely equipped. The library and reading room are elegant in their appointments. The dormitories are all open to sun and air. There is not a poor room in the whole building. And now we are come to put, as it were, the capstone on the edifice with cryings of Grace, grace unto it. We desire to make special mention of our Financial Secretary, the Rev. C. M. Steffens, D. D., who has labored unceasingly and with marvellous success in securing means for this building, as well as for the endowment and current expense funds. Special mention must also be made of our architect, Mr. John Spencer, who has the honor of making these complete plans and of supervising the construction, and we commend his faithfulness in this work. The general contractor, Mr. Ulrich Willy, is deserving of more than passing mention, for he has given himself with Christian zeal to furnish the German students an enduring home. Mr. H. B. McCarten, who has given us fine plumbing work, the White City Electric Co., which has installed our lighting plant, the Union Electric Co., which has furnished our fixtures, and all the sub-contractors, deserve our gratitude. The furnishing has been provided principally by Marshall Field & Co. and the American Seating Co., who have given us most satisfactory results.

The financial statement is approximately as follows:—

Purchase price of campus.....	\$ 9,000.00
Original contract without chapel.....	74,895.00
Additions to contract and other service.....	4,578.00
Furnishing .....	7,782.00
	<hr/>
	\$ 96,255.00
Cost of chapel.....	6,500.00
	<hr/>
	\$102,755.00

## ADDRESS OF WELCOME.

The School was highly favored by the presence of the Mayor of Dubuque, the Hon. H. A. Schunk, who gave a most cordial welcome to visiting friends and a generous appreciation of the benefit of the School to the city. His address follows:

It affords me much pleasure to be with you today, and to be even a small factor in the dedication of this magnificent school. My only regret is that I have not had time to prepare a creditable address to our honored guests.

Today's exercises remind us what a wondrous change time has wrought in the growth and progress of our city. Memory carrying us back into territorial history recalls the pioneer and exiled from other lands,—a village on the edge of the wilderness,—and a frontier people harassed by the depredations of Indian bands. It recalls the hardships of those who came out of the East with Puritanism in their morals, religion in their hearts, and conservatism in their blood. It reminds us that these hardy pioneers, poor in worldly goods, but rich in rugged honesty, laid the foundation for Dubuque's future greatness, and made possible what we are here for to-day.

Note how all is changed. Beautiful houses and schools have taken the places of cabins and huts, and abundance replaces the privation and want of other days.

We have now a city of churches and schools,—an ideal condition,—and the very foundation and mainstay of good government. We have farther than that the honor of dedicating today one of the finest and best equipped of these educational institutions,—the German Presbyterian Theological School of the Northwest.

But I digress. The duty really assigned to me was to bid our esteemed visitors welcome. We are glad to have you with us,—to have you see our beautiful city,—to see and admire its splendid scenic surroundings so dear to us all. It is a pleasure to have you mingle with our people, and to have them make you royally and sincerely welcome.

I am here to welcome you in behalf of all our people, and to bid you make your stay with us a long to be remembered pleasure. May you renew old friendships, and make many new ones, and at some future day we sincerely hope to have the pleasure of meeting you all again.



Welcome to the guests who have come from far and near to share the pleasures and congratulations of today,—thrice welcome to you all.

### DEDICATORY SERMON.

It was eminently fitting that the efficient President of the Board of Directors, the Rev. Henry Schmitt, should preach the dedicatory sermon, a translation of which is as follows:—

Worthy Fathers, Brethren and Friends:

What is this joyful sound in the camp of the Hebrews? Already the priests have blown the silver trumpets whose clarion call has sounded from ear to ear and has taken hold of every heart and turned it to a joyful song. With them the year of Jubilee was proclaimed in olden times. But who has caused this? To whom shall we render thanks for this feast of great rejoicing? To the gracious and merciful God alone, who has wrought all this. All those festivities foreshadowed the day of salvation now fully accomplished through the finished work of Christ.

Beloved, we also have begun a Week of Feasts and our hearts leap for joy. Today we reach the climax of our week of feasts in the dedication of our new and beautiful building. Truly this is a feast, a memorial day which stands alone in the history of our German work. With the "It is finished" upon Calvary is closely connected the It is finished of this building, the latter is a fruit of the former.

To whom now do we owe thanks for this feast day and for this significant event? Who has erected this beautiful building for us? The building master, the Building Committee, our many friends and patrons or our Financial Secretary? Surely we must not underestimate the sacrifice and efforts of all connected with the undertaking but rightly considered we must explain: The Lord hath done great things for us; whereof we are glad.'

For he it was who gave us the right man for the right hour to undertake this arduous and difficult task to procure the means; the Lord had equipped him for this work with wisdom, perseverance and trust in God. We also like the centurion, can say of him: "He has built the school for us." The Lord having done it, all gratitude, praise and honor belong to him.

How great is God; how small are we! To realize this in its

full import will give us the right state of heart for our celebration. To awaken and nourish this is the purpose of our text, which is found in 2 Samuel 7:13, "He shall build an house for my name." This word then is a promise of God that the Son of David shall build a house of grace to His name.

Three things are expressed in this sentence:

1. Christ is the Master Builder.
2. He shall build a house.
3. He shall build it to the name of Jehovah.

1. **What Was the Occasion for This Promise?** David at last had rest and peace from all his enemies. There he sat now in his beautiful castle, in which God was his sun and shield, resting on the everlasting arm of love, covered with eternal grace, surrounded with unfailing faithfulness, looking unmovably to the Ark of the Covenant and to Him who dwells between the Cherubim. But that he now was sitting in his strong fortress, while the Ark of God was, as it were, a stranger and a guest under the veil without a suitable dwelling, was not pleasing to him. He resolves to build a house to the Lord and communicates his desire to the Prophet Nathan who approves of his intentions. The Lord however had other thoughts and revealed them to David through Nathan.

"The Lord will build thee a house," this is God's purpose. But whom the Lord will entrust with this work, and who should fulfill his prophecy is told us in our text. "He shall build a house for my name." He refers to the seed, the son of David, mentioned in verse 12, who is Christ. Now although the language is figurative concerning Solomon and the temple, the Promised One was Christ. Solomon, his temple and his kingdom were only types of Christ. That we must in a deeper sense understand Christ as the Master Builder appears in the first place from David's prayer of praise: "Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of men, O Lord God?"

Again Peter testifies concerning David. Knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

Paul writes in the Epistle to the Hebrews: "For unto which of the angels said he at any time, I will be to him a father and he shall be to me a son? This God has spoken to his Son Jesus Christ. But if not to the angels, then much less to Solomon, except in him

to Christ. He is the Master Builder of his Church as the son of David. And as these words of grace were spoken to David, so also to us. We would like to prepare a dwelling place for God, and this we would do with our good works; but the greatest love does not ask where it may dwell, but where its servants may abide and dwell. While they are strangers and pilgrims on earth God takes care that they shall have a house wherein they can abide with him forever. This is now spoken in figures. The Lord desires to make it known here that he will offer free grace in which one shall be hidden entirely, hidden from the eternal wrath, eternal punishment, protected against the wind with which sin and Satan tear down everything. Often has the Lord repeated this promise to his church: "O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy windows of agates."

What a beautiful word for the afflicted. He who has realized his lost condition can not endure it any longer in the burning desert; he who realizes that in his own flesh there dwells nothing good, has no rest in his own dwelling. When the trumpet of the law does not cease to condemn man and his guilt rests heavily upon him he trembles and shakes. Even he who is born of God feels heavy at every new transgression and guilt is as a fire in all his bones. But where shall he abide? Yea, where shall a David abide guilty of adultery and murder? Even if he had built a house to the Lord in his own righteousness, he would have torn it down again with his sins. But now God has stepped in between. For God well knew that man through the wiles of Satan would utterly forsake Him and would tear down again the house he had built himself. God well knew that he would build a house of eternal grace for the poor sinner; He himself would draw man to it, after His law had brought utter despair upon him. He would prepare him so that through his Holy Spirit he should seek and find Him and dwell with Him in peace.

This house is His free grace, His eternal mercy. And to use our figure further, we ask: Where among all men and angels should He find a Master Builder for this?

It was required that he should know the lost estate of man, in order to know how that house of grace should be prepared fittingly in all its requirements. And this Master Builder must be allowed

to use his grace and mercy according to his own good pleasure, in order to build the house so that it should stand fast in every joist and beam, in every wall and room, even if hell itself should arouse the most terrible earthquakes, and the sun become dark and the sea should rage in violence. For this Master Builder, God, has appointed His own Son that He should be born as the son of David and anointed with the Holy Spirit.

2. **He Builds a House.** As the eternal Son of God the Father and as the mortal son of David he comes, the wise Master Builder, into the world. He hides his glory and reveals himself in our need; He takes upon himself our shame, guilt and punishment. The eternal wisdom and spotless holiness came in such lowliness, that He bore the wounds of sin upon himself that he might thereby bring salvation and eternal rest. His name is and ever shall be: beloved Son, Jedidiah, the Beloved of the Lord.

As soon as the Spirit had come upon him, he began to build. How was this done? None helped him, everyone asked: What does he want? They all blocked the way to make the building impossible for him, to discourage him, to frustrate his work; the devil left nothing undone. And heaven itself thundered and roared while he was building and it seemed as if his undertaking were accursed. Every stone for his building he got from the abyss, there he broke it from a rock which spit fire upon him; every stone which he brought above Satan desired to force from him; not a single stone was fit for the building, not one matched another. None would remain where his hand laid it, none would be hewn and fashioned after the pattern. But he made every stone exactly after the measure of the eternal architecture; he fitted them all together and made ONE stone out of them in his tears and his blood. And when his work was finished Satan wanted to lay siege to it and to take it from him. Then he laid himself under his work, embraced it with his heart and his arms and—died, in order to show this building to his Father in heaven. "It is finished," he exclaimed. The house was built, grace and mercy had been purchased.

But how? Free grace and eternal mercy are this house. Does not Paul himself write this: "Christ was faithful over his house, which house are we?"

And Peter: "Ye also, as lively stones, are built up a spiritual house,—upon Him, the chief corner stone." Free grace and eternal



mercy have been earned by Christ through his perfect obedience, through the blood of the atonement. In this house all the believers are sheltered, there is no other refuge. Also his redeemed church is itself his house, even as he himself is their house, for they are so fully covered by his grace and mercy and grown into it, that they are all children of grace and mercy. We, who believe, dwell in him and he in us, as he has said: "I will dwell among them, and will be their God, and they shall be my people." Such is the building on the completed work of our Mediator, Jesus Christ. Truly a house fully satisfying in all respects.

But finally—

3. **He builds the house to the Name of God.** This means nothing else but for the glorification of all the glorious attributes of God in reference to his plan of salvation. That the name of God should be acknowledged and glorified is the point around which everything centers in the plan of redemption. True knowledge of self and of God are the fundamental characteristics of the Calvinistic system. God and man each must be left in his proper place, which place is designated correctly in the word of God alone.

Jesus Christ, the son of David, does nothing for himself, but everything for the name of God. How plainly does this appear throughout the whole life of Christ. From the manger to the grave he was the obedient son, who honors the Father in all things. "I have glorified thee on the earth; I have finished the work which thou gavest me to do. \* \* \* I have manifested thy name unto the men; I have declared unto them thy name, and will declare it." These are some of the leading thoughts of that wonderful prayer of our great High Priest. This thought is also emphasized in the text: "He shall build an house for my name." Since then the name of God is glorified, He will also acknowledge it as his house, will honor it with his name and place it under his everlasting protection. Truly, all the names of God, as "Mighty God," "Lord of Hosts," "Jehovah," as well as his attributes, his righteousness and holiness have been glorified through the sacrificial labor of our heavenly Master Builder.

If he now absolves us from sin, guilt and punishment it is for the glory of the name of God. Then now the house is built, then it is being built and maintained for the name of God, who never neglects his work. Only in this house can one escape eternal

damnation. Enter then and give God the glory, before it becomes dark, when the house can be found no longer.

O wonderful house! Every chamber is called grace; every floor, mercy; every wall, atonement; every ceiling, eternal faithfulness; every carpet, wonder upon wonder; every couch, eternal love; every table, plenty; every garment, righteousness; every pillar, strength in the Lord; every door, salvation and be opened; every treasure be multiplied, apples and wine for the weary. The King is in all the rooms and has words of comfort. Without it is dark; here shines eternal light and here one knows of no Egyptian plague, all have forgiveness of sin. And the music, melody and song of the house is: Here is the Lord! You child of the world, who till now hast been living in your unconverted condition, whither will you go? From the top of this house repentance and remission of sin are proclaimed unto you. Do you not see the abyss under your feet? Satan is covering it up before you. Arise speedily and flee into this house, here alone is joy!

Thou weary one, why do you remain sitting on the wayside because of your sin? Do you not see the robbers, anxious to take even the very last from you? O read the superscription of this house: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Ye afflicted ones, in this house, who constantly fear to be ejected because you are not able to pay the rent of your own works, your landlord is rich in mercy; he will strengthen your heart and make it glad. Ye children of God, why do you seek herbs of healing without? Sing songs of praises unto the Lord in this dwelling, because he has built a safe dwelling for your soul in the bloody sweat of his labor. Sacrifice to the Lord in this house his own sacrifice. Be cheerful! Only a little more of the cross, sorrows, tears and pain in the outer hall. At last above in the inner chamber there will be joy and glory to the right hand of the King forever and ever.

Are not these glorious, comforting truths, food for the inner man, which also nourish our joy on this occasion?

"Rejoice in the Lord, for he has manifested himself gloriously."

Embued by the power of this truth and animated with an intense love for our German people our brave Financial Secretary undertook his great work of bringing our institution upon a more

solid financial basis, and not only to secure its future existence, but to widen its field of usefulness. To this end a new Seminary building became a necessity. And behold! After untiring but blessed work the beautiful edifice stands before us completed free of debt. What gave to this faithful worker the incentive and courage, the strength and self-sacrificing spirit to devote himself to this gigantic undertaking? We have good reasons to answer: The precious prize of the high calling that the heritage of the fathers in this time of shallow Christian conception might be preserved to our people.

Rightly therefore do we cherish that desire of our heart and have full confidence that in this school, in these class rooms the quickening truths which we have mentioned may always be diligently taught and be laid to heart and believed by the young brethren, so that they may be thoroughly prepared to go out and blow the trumpet of the Word with no uncertain sound, that the people may array themselves in holy war, and that the glorious Kingdom of grace of our heavenly King may be promoted and his great name glorified. May God graciously grant this. Amen.

The next speaker, the Hon. W. B. Allison, Iowa's distinguished United States Senator, was greeted with enthusiastic applause. Senator Allison is a warm friend of the School and has greatly assisted all our plans for enlargement. The presiding officer introduced the Senator in these words:

It is certainly with great satisfaction to the Board of Directors to announce to the friends that we have in our midst a gentleman whose name and public work are known not only throughout these United States, but also to distant nations. This distinguished statesman of the great State of Iowa and citizen of this romantic City of Dubuque has held for thirty-four years the office of United States Senator, and has crowned the office with the highest honor. This friend of the School who has honored the invitation to participate in these services is by birth and education a Presbyterian. I have now the honor to introduce to you the next speaker, Senator W. D. Allison.

#### **ADDRESS OF SENATOR ALLISON.**

Mr. Chairman, Gentlemen of the Board of Directors, Ladies and Gentlemen:

I thank you for this cordial greeting. I accept it as an incident by way of encouragement of the object that brings us together at this place.

I thank your Chairman for the complimentary manner in which he has introduced me. Especially do I appreciate his kindly allusion to my Presbyterian ancestors. This implies right teaching in my youth and good religious example. A good Presbyterian ought to be a good person always. I have tried to keep the faith, though I have failed in the observance of its precepts. It is a pleasure to me to have the opportunity to participate in these ceremonies.

We are to dedicate this artistic and commodious building, and the surrounding grounds now beautiful and picturesque in their location and to be made more beautiful hereafter through their improvement, to the cause of higher education, and to re-dedicate the German Presbyterian College and Theological Seminary to the continuance of the faithful and effective work in which it has been engaged for more than half a century. We hope and believe that with its rejuvenation in this new home, and with its added opportunities and instrumentalities, its usefulness will be greatly augmented for the benefit of those who may come within its benign influence and receive instruction from its faculty and teachers.

The President, Directors and Faculty are to be congratulated upon the success they have achieved in securing the necessary means to accomplish the purpose of placing the College and Seminary upon a permanent and enduring foundation.

The task was great; the burden of its performance fell upon a few, and without being invidious, I will be pardoned, I am sure, for mentioning the name of Dr. Steffens who, in season and sometimes out of season, pressed forward the good work. The sources of help were from voluntary contributions from friends in this and contiguous states, and from benevolent people far away from its immediate sphere of influence.

In this work many obstacles were encountered and overcome. Considerable and valuable contributions came from people at a distance, whose only motive was to aid a worthy object, having faith that every dollar would be wisely applied. Many people in this vicinity well to do gave liberally of their means. Sacrifices were also made by many who subscribed smaller sums to make up the necessary aggregate total to be raised and expended.



I am told that no debts remain to vex the Trustees and Faculty, and that a respectable sum remains in the treasury to make complete the equipment of the College and Seminary. I am informed that in addition to these contributions, a healthy endowment is being raised, the income of which is to be devoted to permanent maintenance.

For many years from my home in this city, I have witnessed the value of the faithful work this College was doing in a limited way at its old location, and during these years I have extended to it my sympathy and in a limited way my support. I am glad now to greet these faithful workers in this, their new and enlarged home, with greatly increased facilities for usefulness on the lines marked out for them, and I extend to them my hearty congratulations upon the prospects for the future.

The College and Seminary are under the auspices and control of the German Presbyterian Church, but the College cannot be called sectarian. Its doors are to be opened to all who may wish to enter. Its curriculum embraces those branches of learning usually taught in American colleges with special emphasis on the German and English languages.

The spoken language of this College will be German, its object being to provide here a liberal education more especially for those in our country who speak the German and kindred languages and who were born beyond the sea, and their children born here who still speak these languages, thus giving them opportunity by contact with English-speaking students and teachers to acquire the language of the country of their adoption, and also to give those who speak the English language only an opportunity to acquire the German by like contact, and thereby find an easy pathway for the acquisition of both languages interchangeably, both being important in the acquisition of a liberal education in our country.

It is not expected that in the near future this College will seek to compete with the great universities, or even with the larger colleges in our own, or other states, but it is expected that it will afford an opportunity for many young men and women to find here a well equipped seat of learning near their homes at a minimum cost and with agreeable surroundings to acquire an education sufficient to enable them to meet the active competitions of life, whether in the professions or in business, or in manufacture or agri-

culture.

The progress of the world in recent years has been so rapid, and the facilities for easy and quick communication have been so enlarged, that all civilized peoples seem near of kin. The attractions in this free republic of ours and its opportunities have been and still are so great that for many years there have been constant migrations to this country from all the countries of Europe. This has been true especially for the last fifty years. The Middle West in its growth has been especially favored in this regard. Emigrants have come from Germany proper, from the Scandinavian States, from Bohemia and Austria-Hungary, all speaking the German or kindred languages. Attracted here by the opportunities presented, they have become prosperous in their adopted home and country, and have contributed largely to its growth and development, and are of our most worthy citizenship.

A few days ago I glanced at the census of 1900 with a view to see something of the distribution of this immigrant population in Iowa and the five states forming its exterior boundary in chief. This census discloses that in these six states there are fifteen millions of people, one-fifth nearly of the population of the United States as shown by that census. Of these nearly one-third were born in foreign countries, and one million of them were born in Germany proper, seven hundred thousand or more were born in the Scandinavian States, and at least two hundred thousand more in countries all speaking the German or related languages. The children born in this country of these parents speaking these affiliated languages numbered four and one-half millions, making together more than six millions in all, or six-fifteenths of the population of these states.

Thus it will be seen that the College we dedicate and re-dedicate to-day is located in the midst of this population of German origin. This situation discloses a large and increasing population naturally in sympathy with a collège and seminary where the spoken language is German. So it is sure that this College can, if it will, exercise a wide influence in directing a considerable number of these immigrants and their children in the way of useful and valuable citizenship through its teachings here. Therefore I predict for it in the near future a substantial support from this large population.

This is one of only three colleges in these states where German is the spoken language of the College. I need not speak of the importance of this language. It is spoken in every civilized country, and very largely in our country. It is important in literature, in business and professional life, also to those who for any reason journey abroad, or who may desire to serve abroad in any diplomatic or consular position.

You have entered upon a new life. You are equipped so that you can attract here the young men, and I hope will soon be so enlarged as that you can attract the young women as well. The doors of your College should be opened to them as soon as convenient and practicable.

Allow me to say a word specially to the students of the College who are now here, and who may come hereafter. You are fortunate in your surroundings. The location is an ideal one favored by nature. Looking out from here in any direction the prospect is beautiful. You can observe from every window a scene of grandeur and beauty unexcelled in whichever direction the eye is attracted, hills and river vying with each other in lending enchantment to the view. Within this building the surroundings are ideal, every comfort and convenience for the work of the student at his disposal, advantages are here enjoyed unknown to the Western college of even thirty years ago.

You will be directed by capable and willing professors and teachers, such as my good friend Doctor Ruston at my side, a Christian scholar and gentleman as capable as any to be found in any of our colleges. You will come in close association with these professors and teachers in your daily work. They will give you willing counsel and advice in your progress preparatory to the life-work you are to take up when you leave here, but their counsel and care will not avail you unless you also build for yourselves, following the path in which they seek to lead you.

You must carve out your own career, not only while here but after you leave here, by application and study and by patient adherence to those cardinal principles and virtues that make up what is called character. To be successful you must be well grounded in these, such as truth, justice, purity and love. Their observance make the man, and the successful and respected man among all intelligent and Christian people. They are embraced in the golden

rule of "Do unto others as you would have others do unto you."

You are here laying the foundation for the struggles of the future. You can make this foundation of solid rock or drifting sand to be scattered by every passing breeze, as you observe or fail to observe these rules of life and conduct that make up character. You will doubtless meet with discouragements and what may seem to you failures to accomplish what you think you ought, but with energy and courage pursue your opportunities, and success will come to you.

You will find for your encouragement in this city in its great majority, a God-fearing and a law-abiding people, in sympathy with your work. The moral atmosphere here is healthful. The city abounds in churches and in schools. In addition to your own well-equipped working library, you will find an excellent, well conducted free library accessible to you without cost all the year. All these influences and helps will aid you, whether in your studies or in association with our people.

Allow me to say one additional word for Dr. Steffens before I close. I know of the work he has done for you and of his constant devotion to it, as sincere and unselfish as that done by his venerable father in the days of the infancy of the College, who happily is here with us to-day to rejoice with us and aid us in this dedication.

This great building is constructed and paid for largely through the work of our friend. He makes friends for the College wherever he goes. He touches their hearts and their purses as well. I know this from observation and experience. I have felt his gentle touch on more than one occasion during this struggle to secure donations for the College. The work of this character will continue with the growth of the College, and you will need his aid in your development. Do not let him depart from you, though others may wish like service from him.

I bespeak for you success and growth in your good work, and rejoice with you at the auspicious opening of this day.

### DEDICATORY ADDRESS.

The Rev. John Balcom Shaw, D. D., pastor of the Second Presbyterian Church of Chicago and a member of the Board of Directors, made the dedicatory address.

Dr. Shaw's well-known eloquence seemed to find stimulus in



the occasion and he deeply stirred and aroused the hearers with his burning words. The address was wholly extempore and only the brief newspaper report can be presented. We deeply regret that this splendid address cannot be given in full:

Dr. J. Balcom Shaw introduced his remarks with many interesting stories that caught the keenest interest of his audience and held it attentive all through his address. He spoke words of congratulation to those who have made possible the school and said that his only fear was that the students, surrounded by so much of luxury, would want to stay in Iowa when they were needed in other fields. He said that the word "Opportunity," was plain over the door way of the splendid institution but that the word, "Responsibility" was evident over the doorways and archways of the great interior structure. He spoke of the peculiarity of the age and of the drift out of the church and gave as the solution of bringing people under the power of God, the Seminary. He said the indifference of the people is the result of the negative influence on the part of the leaders. The church can be made what it ought to be if the ministry can be made what it ought to be. The ministry has the power to lead the church out to what it shall be when the seminaries are what they ought to be. He spoke of the glow that should be the students when he completed his work and said the passion for souls should be the most important part of his training. He said that the minister should be a man of God, a prophet, and that Reality, Authority and Experience should be the groundwork of the soul-teacher's training.

Dr. Shaw spoke on the need of an even greater seminary, with five such buildings and further expressed the desire that the church would come to the aid of the splendid institution generously and equip it with every needed furnishing. Training along special lines was urged and the speaker closed his remarks with the statement that he believed the Dubuque institution peculiarly adapted for the special work. Praying God to bless the work and the workers, Dr. Shaw drew his interesting remarks to a close.

### DEDICATORY PRAYER.

Every heart was now ready to praise God and to supplicate his blessing, and the great congregation was led in this prayer of dedication by the oldest graduate of the School present, the devoted

German pastor, Rev. Jacob Conzett, of Cincinnati, whose earnest supplication for the presence of God in the new building gave voice to the universal petition.

### **FORMAL STATEMENT.**

The presiding officer now formally announced the dedication of the building in these words:

In virtue of the authority committed to me by the Board of Directors of the German Presbyterian Theological School of the Northwest, I do now solemnly declare that this house which we have been permitted to build through the gracious favor of divine providence has been solemnly dedicated to the service of Almighty God, the Father, the Son, and the Holy Spirit, for the purposes of Christian education, especially in the preparation of young men for the German and Bohemian ministry.

### **THE RECEPTION.**

The evening of Thursday was devoted to a reception, at which a large number of friends thronged the building, which was open to thorough inspection. And so the great days of dedication came to a close and the School was started on its new work in this beautiful house that God has so graciously provided.

### **CONGRATULATIONS.**

This record would be incomplete without the incorporation of the congratulatory expressions of our other institutions.

#### **The College Board.**

To the President of German Theological School of the Northwest, Dubuque, Iowa:

My Dear Sir:—Allow me, through you, to extend my cordial greetings to the Directors, the Faculty and yourself, and to thank you all, for the Board and for myself, for your invitation to the dedicatory service on April 23rd.

Personally I should love to be present and to rejoice with you in the accomplishment of a plan so necessary to the work of the Seminary. With warmest congratulations for a success that I hope is but a prophecy of far fuller attainment, I am

Yours cordially,

J. S. DICKSON,

Secretary.

### **Princeton Theological Seminary.**

President W. O. Ruston, D. D., Dubuque, Iowa:

Dear Sir:—The Faculty of Princeton Theological Seminary has received with great pleasure the invitation of the Directors and Faculty of the German Presbyterian Theological School of the Northwest to the dedication of its new building and regrets that it will not be possible to send one of their number to represent them at the services.

The congratulations of the Faculty are extended upon this new equipment and best wishes for the future progress of the Seminary are expressed.

Very truly yours,

PAUL MARTIN,

Secretary.

### **Auburn Theological Seminary.**

The President and Faculty of Auburn Theological Seminary acknowledge with appreciation the invitation of the Directors and Faculty of the German Presbyterian Theological School of the Northwest to be present at the dedication of the new seminary building April Twenty-third to Twenty-fifth, Nineteen Hundred and Seven, and regret that they are unable in person or by representative to be present.

### **Western Theological Seminary.**

Allegheny, Pa., April 15, 1907.

Directors and Faculty of the German Presbyterian Theological School of the Northwest, Dubuque, Iowa:

Gentlemen:—The Faculty of the Western Theological Seminary regret that it is impossible for one of their number to attend the exercises of the dedication of your seminary building. We wish to congratulate all concerned in the evidences of growth and prosperity and we pray the Great Head of the Church that He may so bless your efforts in the years to come that you will have even greater success than in the past, as you hope to extend the Master's kingdom among those who have come to America in recent years from a foreign land. In behalf of the faculty, I am,

Yours sincerely,

JAMES A. KELSO.

### **Lane Theological Seminary.**

The Faculty of Lane Theological Seminary acknowledge the invitation of the Directors and Faculty of the German Presbyterian

Theological School of the Northwest to attend the dedication of the new seminary building and regret their inability to be represented.

**McCormick Theological Seminary.**

To the Directors and Faculty of the German Presbyterian Theological School of the Northwest:

Dear Brethren:—It is with great gratification that the President and Faculty of McCormick Theological Seminary receive your invitation to be present at the dedication of your new seminary building. We wish we could attend as a body, or at least through representatives, but during the present week we are in the midst of our examinations and are absorbed in the closing events of the year's work.

We send you our affectionate greetings. We rejoice in your splendid feast. We are happy in your successful present; and we pray God to make your future even more prosperous than the best days you have ever seen.

Most cordially,  
JAMES G. K. McCLURE.

**San Francisco Theological Seminary.**

San Anselmo, California, April 19, 1907.

The Directors and Faculty of the German Presbyterian Theological Seminary, Dubuque, Iowa:

Dear Brethren:—The faculty of the San Francisco Theological Seminary has requested me to write on their behalf and thank you for your kind invitation to be present at the dedication of your new seminary building. We are very sorry that it is not possible for any of our number to be with you then.

We desire however to express our great gratification over the excellent progress that has recently been made by your institution, and especially over the enlarged equipment which will enable you now more effectively than ever to meet the needs of your important field.

We congratulate you upon the possession of your new building and pray that God will abundantly bless the use of it to the promotion of His greater glory and the wider extension of His kingdom among men.

We are, dear brethren,

Yours very sincerely,  
EDWARD ARTHUR WICHER,  
Clerk of the Faculty.



**The German Theological School of Newark, N. J.**

Bloomfield, N. J., May 3, 1907.

The Rev. W. O. Ruston, D. D., President, Dubuque, Iowa:

Dear Sir:—Allow me please to express to you our most heartfelt congratulation upon the dedication of your new seminary building.

That our Lord and Master may bless you and your school abundantly is our constant prayer.

Very cordially yours in behalf of the Faculty,

CHARLES T. HOCK, Secretary.

**Omaha Theological Seminary.**

Omaha, Neb., April 12, 1907.

The Directors and Faculty of the German Presbyterian Theological School of the Northwest, Dubuque, Iowa:

Dear Brethren:—With thanks for your kind invitation recently received, we heartily congratulate you on the completion of your new seminary building, and regret our inability to attend the dedication exercises.

Fraternally, on behalf of the Faculty of Omaha Seminary,

C. A. MITCHELL,

Secretary.

**Parsons College.**

Rev. W. O. Ruston, D. D., Dubuque, Iowa:

My Dear Dr. Ruston:—I am in receipt of an invitation to attend the dedication of the new building of the German Seminary, to occur the twenty-third to the twenty-fifth.

I wish to thank the authorities for this kindly remembrance and to say that if it is possible I shall be only too glad to participate in the festivities of that time.

Owing to the pressure of work at the close of the year it may not be so I can go, but if not, be assured I shall think with much interest of you and the work on that day and shall pray that this may be but the beginning of large things for this school.

Wishing you all success and trusting that there may be nothing to interfere or mar the exercises of the day, I am, my dear Doctor,

Most cordially yours,

WILLIS E. PARSONS.

### **Coe College.**

Coe College was represented in person by its President, Dr. W. W. Smith, who expressed himself as glad to see what had been accomplished and to rejoice with the School in its dedicatory feast.

### **Lenox College.**

The Rev. E. E. Reed, D. D., President of Lenox College, sent regrets that the College could not be represented at the dedication.

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